

THE
CONGREGATIONAL
MAGAZINE.

No. 22. N. S.]

OCTOBER, 1826.

[VOL. IX.]

THE SUBSTANCE OF A CONFERENCE

BETWEEN THE

REV. THOMAS PENTYCROSS, M. A. AND THE HON. DR. DRUMMOND,
LORD ARCHBISHOP OF YORK.

MR. PENTYCROSS may be classed with that important body of clergymen, who were brought forth to preach the Gospel faithfully in the Established Church through the abundant labours of the early Calvinistic Methodists. He was born of pious parents in 1748, received his grammar learning at Christ's Hospital, and completed his professional education at Pembroke College, Cambridge. In that university he became acquainted with Messrs. Decoetlogon, Simpson, Rowland Hill, and a few other students, who, possessed of genuine piety themselves, were zealously devoted to its propagation amongst others.

This spirit led some of them to commit fearful irregularities, in holding meetings for prayer and preaching, at which Mr. P. not only attended, but also took a part in the exercises. This brought upon him college censures, and the earnest exhortations of his friends, who exhorted him to be a regular and consistent member of the church. Though he submitted most dutifully to this discipline, yet it appears his conduct was not forgotten when he applied for ordination to the Archbishop of York. The refusal he received on that occasion led him to record the substance of the conference, a copy of which he sent to the eminently pious and philanthropic John Thornton, Esq. of Clapham, who was the friend and patron of all good men.

From the letter which accompanied it, dated January 10, 1771, it appears he had obtained ordination from some other prelate, and that he was licensed to a curacy; for he remarks, "I am more and more convinced that the divine hand was in my rejection by the Archbishop. The Gospel could not have been sent to a more unenlightened part of the kingdom, I believe, than to Horley, near Reigate. All that prudence and regularity can conscientiously do, I shall think it my duty to submit to, to preserve and promote the Gospel there. The opposition secretly made to it, must be expected. The same cause, in like circumstances, will produce the same effects."

We doubt not, but the conference will entertain and instruct our readers; and Mr. P.'s closing reflections deserve the notice alike of Churchmen and Dissenters. It may be necessary to add, that these papers are transcribed from the original documents once in the possession of Mr. Thornton.

Mr. Pentycross occupied the living of St. Mary's, Wallingford, in 1774, which he retained till his decease, in 1808.

"WELL, Sir," said his Grace, "is man a free agent?" "Yes, my Lord, perfectly so," was my answer.—"Are we, then, by our natural faculties able to understand the Scriptures and our duty?" "Yes, my Lord," I replied, "if we have the illumination of the Holy Spirit."—"I can't under-

stand you, Sir; what do you mean by the illumination of the Holy Spirit?" "My Lord, it is just that to the spiritual world, which the light of the sun is to the natural; all the objects are present to be seen, we only want light to see them by."—*Abp.* "I can't understand you, Sir; I declare I

* For a more full view of his life, the reader is referred to the Evangelical Magazine, vol. xvi. xvii. pp. 171, 453, 497.

can't, indeed." "Why, my Lord, the Apostle speaks the same language; *the eyes of your understanding being enlightened*, is the very expression."—*Abp.* "This is a detached sentence, Sir; what was the occasion of the Epistle, and to whom it was written, should be considered. It belongs to Gentiles converted from idolatrous ignorance to the light of Christianity, and not to persons already made Christians." "My Lord, I humbly apprehend the state of Gentiles and Christians to be the same by nature, both alike ignorant of God as to any saving purpose, and alike enemies to God: as it is written, the carnal mind—of Jew or Gentile, it matters not—the carnal mind, *in abstract*, is enmity against God."—*Abp.* "See there, now; there is another detached sentence; and to prove things by detached sentences is equal to finding one word here and another there in a book, and so forming a sentence to our purpose. Pray, Sir, who was the Apostle writing to?" "To the believing converts at Rome, my Lord?"—"And what was his design?" said the Archbishop; "look into the first of Romans; read what he says upon natural conscience accusing or excusing them, and by disobedience to which they became guilty." "True, my Lord, both Jews and Gentiles are here proved guilty; and this being done, the Apostle proceeds to show them God's method of salvation, leaving his Epistle as a standing rule of faith and practice to all Christians throughout the world for ever." Here we debated on the subject of natural conscience, while I argued in defence of the Spirit's operations and light; adding withal, that my opinion concerning the operations was not such as agreed with real enthusiasm, but could be explained on the principles of reason: for I saw the judgment of God due to my sins, and (what

was rational) sought for deliverance from it; and before I was thus converted, if I am converted, I yielded to every temptation that came in my way with suitableness and opportunity: but ever since I have been uniformly *endeavouring at least* to be pious; and that wherever I have been since, I have left behind me at least a spotless *moral* character.—"Ay, Sir," said the Archbishop, "you are weakly and tender-nerved, easily impressed: this may account for your imaginary conversion by terror to piety; though I do believe you are a well-disposed youth, yet mistaken. Indeed, respecting the influences of the Holy Spirit, I believe myself *nemo vir magnus sine lumine*: but then God's grace is given to all." "True, my Lord, common restraining grace is, but not supernatural grace, making all that have it good and holy and wise to salvation."—*Abp.* "Why, Sir, it is said God giveth his Holy Spirit to them that ask him." "Yes, my Lord, to them that *ask* him; but I believe none do ask, but who are taught to ask by the Holy Spirit."—*Abp.* "What, Sir, you think I suppose as Lord Herbert of Cheshire did, who could not publish his book without a manifestation from the Holy Spirit." "No, my Lord; there is such a thing as enthusiasm rightly so called; his own natural faculties might have informed him whether the book was likely to do good."—The Archbishop went on, and said, there had been such enthusiasts as I was from Montanus's time down to the present day! How did they act in our country! *The meek*, said they, *are to inherit the earth*: now are we the *meek*; therefore we'll knock you all on the head. "Oh! my Lord, this conduct I utterly disapprove; and whatever offers itself as a dictate from God, not conformable to reason, ought to be rejected, in my

opinion; because this would be to make God contradict himself, in telling us one thing by that dictate, and the contrary by reason, which is his gift and dictate also."

—Here the chaplain interposed—

"My Lord, you should consider how many there are already of this stamp, in the western part of your diocese in particular."

Abp. "Sir, let me ask you a question. Take one of my servants, the postillion, for instance; let him do his duty to God, to me, to his family, and the like; what! would you go and say to such an one, that he has not the Holy Spirit, and therefore it is all of no purpose?" "No, my Lord; I would ask him from what principle he did these things; if from a right principle, I would say he had the Holy Spirit."—"And suppose he had not the Holy Spirit, what would you go and tell him?" "My Lord, I would tell him to wait upon the Lord till he had the Holy Spirit."—"Ay, wait upon the Lord! this is one of your cant phrases. But upon what principle would you have him work? Is not a soldier doing his duty in mounting a breach? and the mechanic serving God at his business?" "My Lord, they may, and they may not, I apprehend; for persons may be sober, honest, and steady, in performing all the externals of duty, from a principle of convenience or necessity. For instance, no one will deal with him who is not honest: and something similar may be said of all the rest. Thus it suits men to be virtuous."

"Well, Sir," said his Lordship, "for my part I can conceive no one acting upon a higher principle than because God has commanded any thing." "But, my Lord, there are so many lurking bye-ends that induce us to action, that if pure love and affection to God be not in our obedience, and the spring of it, it is no obedience

at all. For our Saviour says, on these two commandments hang all the law and the prophets, viz. love to God and to man: And to this agrees the first prayer in the Communion Service, next the Lord's Prayer."—"I know what you mean," replied his Lordship, "in that prayer; but for my part I can't understand any higher obedience than that of doing God's commandments: though this is just the way some French writers talk about the love of God being the only principle of obedience; Madam Bourignon, and the rest."

"Why, my Lord, it is the principle alone that constitutes moral actions good or bad. Two men (suppose) each drop a shilling into a poor person's hand: the one does it from a principle of true pity and affection to his fellow-creature in distress, and the other"—"Ay, I know what you mean, from a principle of ostentation," says the Archbishop. "Yes, my Lord, and the difference of principle makes the same physical action in both to be a virtue in one and a vice in the other. And indeed, my Lord, this is the strain of our Church Articles. Oh! my Lord, (opening the Book of Common Prayer on the thirteenth article, as it lay on the table,) here is the very thing I have been saying, in the very words: 'Works done without the grace of Christ, and before the inspiration of the Holy Spirit, have in them the nature of sin.' This relates exactly to what we have been discussing in the supposed case of your Lordship's postillion; to whom I would only say, Sir, you have works! Now, mark! if those works are done before the grace of Christ and the inspiration of the Holy Spirit, they have in them the nature of sin. This is all, my Lord, I would say to your servant."—*Abp.* "Well, Sir, I know plainly the whole system you embrace, full of things which I

can't understand." "My Lord, if you do not understand, it is perhaps because I don't speak clearly; but if I do not, my whole meaning lies in the Articles."—

Abp. "But you do not take the Articles in their true sense." "My Lord, the Act of Parliament prefixed to them directs us to understand them in the *plain, literal, grammatical* sense."—"Ay, the Act of Parliament, the Act of Parliament; I don't care for the Act of Parliament. I appeal to the Scriptures." "So do I, my Lord."—"But your Scriptures are detached sentences." "My Lord, indeed, upon examination, my sentiments will be found to accord with the *tenor* of Scripture."—

Abp. "Sir, you should study the attributes of God and the nature of man; and then you will judge otherwise." "My Lord, it might be proved that these things agree to both."—"That I deny," answered his Grace. "But pray,

Sir, how is a man to be saved? by doing as much as he can, and trusting to the merits of Christ for the rest?" "No, my Lord; I apprehend man's imperfect obedience has no hand in his salvation, and that according to such a scheme no one would be saved, because no one does as well as he can; but the righteousness of Christ imputed to me, and apprehended by faith, is, in my opinion, the alone cause of our justification."—"Stop, Sir; gently over the stones. The righteousness of Christ imputed to a man! only think a moment where that tends: then I shall want no righteousness of my own." "Oh! my Lord, this is the perversion, not the tendency of the doctrine: the faith that apprehends it is nothing at all but a delusion, if it produce not good works. But would your Lordship only take the pains to inquire concerning the persons who entertain this doctrine of Christ's imputed righteousness, in

any parish of the diocese, they would be found the most pious and godly people there."—"That I deny," said his Grace, with an emphasis truly logical. His Grace also objected to these serious men in neglecting their business to run after preaching; to which I answered, that this was not acting in a manner *necessary* to their opinions, but *contradictory* to them, for which they were reprehensible; and as far as they are under the influence of their religious principles, they will mind their secular business from considerations of duty. Finding his Grace still averse to ordaining me, at length I laid one hand on the Prayer-Book, and raised the other directly before his Lordship, with this application: "My Lord, I now formally and solemnly request your Lordship, as the head and guardian of a church of which these are articles of faith, to admit me a minister of that church, upon believing them."—*Abp.* "Oh! no! no! no! Sir; that's rather too much; that's telling me my duty. Sir, you know Mr. Hill of Cambridge, don't you?" "Yes, my Lord."—"And used to attend his conventicles?" "Not as conventicles, my Lord."—"For what purpose then?" "My Lord, I used to go to hear him speak."—*Abp.* "Ay, go to hear him speak! that's one of your cant phrases." "But, my Lord, even in this I regarded the censure of my superiors, and was not prevented going under restrictions."—*Abp.* "But why did you go at all?" "Because I found instruction from it, my Lord, and benefit to my mind."—*Abp.* "Why, Sir, Mr. Hill was here on your errand, and was refused. He told me, indeed, that if he might not preach *with* my authority, in conscience he might preach without it; but I could not help that." "My Lord, I do not approve his conduct, nor think it such as I ought to have imi-

tated."—*Abp.* "Well, Sir, I can say nothing to you; there is Mr. Stillingfleet, to whom you was going; he is, I believe, a good man, but, in my opinion, mistaken as well as you. But, for my part, I confess I cannot understand what you mean; and that's a material thing to me, respecting your business: for, as I may presume to suppose myself a man of common, plain understanding, and yet cannot comprehend you, I may surely conclude the people to whom you will minister would not understand you; so that I cannot in conscience ordain you. Besides, these errors you embrace, I consider not as indifferent, but as fundamental errors; indeed, Sir, I do; and I cannot permit you to broach them in my diocese, by my authority. Go home, Sir, it may be—for you are young yet—that, in the revolution of your ideas, things may appear to you very differently from what they do now. Think more of the attributes of God and the moral constitution of man. I do not therefore refuse, I only postpone your ordination. Come to me with different sentiments, and you may expect favour." "My Lord, if this be your real reason and opinion, I cannot expect you should ordain me to broach fundamental errors; it would be a violation of your Lordship's conscience to do it."—"Indeed, Sir," (said the Archbishop,) I esteem them such; I had much rather do it than decline it. You know not how unhappy it makes me to send you away; but I *must* do so." (This scene was most affecting.) The Archbishop proceeded: "God forbid that I should harm any one because he does not think as I do, Sir; such is the frailty of human nature, God only knows, you may be right, and I in the wrong; though at these years, and after all my reading and experience, I can hardly think it: and what ap-

pears to me right, makes the contrary appear wrong to me; nor can I act but by what *I think* to be right."

In the course of this interview, his Lordship told me he was sorry the trouble of coming down into Yorkshire was given me, and had he known any thing of me by a letter lately sent him, sooner than three days ago, my journey should have been wholly prevented. Here, it is plain, my irregularity in preaching (which was recanted in form at college, and desisted from about four years since) was unknown to his Lordship, and not contained in the letter: for, without doubt, had it been contained there, preaching in my own person, more than attending Mr. Hill in his preachings, would have been laid to my charge. But of this, not a syllable fell from his Lordship. One thing more I have to add, that when the Archbishop alleged my bringing detached sentences to prove my opinions, it was answered, (besides what was mentioned before,) that these very texts I had read even so very late as that day in coming over the fields to Brodsworth, in Welchman, upon the thirty-nine articles, who was no Methodist, but cites these very passages as the great proof of our articles.

Musing, on my return home to the Hampall Inn, concerning what had passed, one thing afflicted me; the concession which I made to his Lordship, that I could not expect him to ordain me, if he really thought my principles fundamentally erroneous, though yet this concession could not affect my fate, which was already determined. Nothing, therefore, remained but a letter to remedy this slip, and at the same time to hint to his Lordship, how, if he pleased, ordination might be given as a *right* which he only distributed, and as a claim which he might fulfil, though reluctantly and with

some wish to the contrary. Accordingly, the following short epistle, which observes, I hope, as it was designed, all due modesty and distance, was sent the next day by a messenger to his Grace. The answer given was, that the Archbishop had told me his sentiments the preceding day, and saw no reason to alter them.

“ My Lord, Hampall Inn, Yorkshire.

“ It would be an addition to my present uneasiness to have this paper considered as deficient in that humility and deference which are due to your Lordship's high office and dignity. Such a surmise can never be just, while I possess the sense of your Lordship's tenderness, which was inspired by that affecting scene of conscience, struggling with compassion, which I yesterday beheld at Brodsworth. Not without hope, however, that the former may yet embrace the latter, I here cast at your Lordship's feet the following argument, which I could not have delivered so clearly in person, as I trust it now lies in writing. If the Church of England gives a right to any one of admission into her holy orders on producing the appointed testimonials of age, learning, and morality, and withal on subscribing the plain, literal, grammatical sense of the Articles, I am entitled to such an admission; and if these Articles do not make a sufficient provision against fundamental errors, *the fault lies in the constitution of our church, and not in an administration agreeable to that constitution of our church*: so that whatever objections may be conceived against my opinions, I may still claim a right which these opinions do not destroy. And the fears that may arise from the supposed bad effects consequent on granting me that right, should not more exclude me from obtaining it, than even reasonable apprehensions in a Court

of Chancery, that extravagance and profligacy would follow in making an *equitable* decree in favour of an appellant, should induce that court to make an *inequitable* decree. Would your Lordship do me the high honour and favour of weighing this argument, and not consider it as immodest, but only as an opportunity offered of showing me that pity which my expenses, distresses, and character invoke, so as to admit me into deacon's orders, a probationer only for those of a priest, I should for ever be, my Lord, your Lordship's most obedient and dutiful servant,

“ T. P.”

Upon this conference I would propose an essential question: Whether the Bishops are thus to be sole judges of truth and error? If they are not, I am an injured man. If they are supposed such, I would beg leave to enter the following caveat:—That the judgment of Bishops must be precarious; the result of *reading* will be *different*, according to their different strength of reasoning faculties, and the degree in which those faculties are used: it will be different according as they read more or less, or according to the particular *sort* of books they read, and their own particular turn of mind. It will also be different according to their various preponderations and prejudices acquired in their particular *forms* and places of education. Or the judgment of Bishops *may be* diversified according to their various *interests*, and the *complexion of the times* in which they live. In short, it may be as different in many men, or even in the same man, as the number and kind of connexions into which each may fall, which is infinite. And if so, what is national, established, endowed orthodoxy? The thirty-nine articles, which have been erected into a criterion of

such orthodoxy, and which are the *sworn*, if not the *true* creed of every Bishop on the bench, instead of being a fixed, lasting, steady test for all to appeal to, are as changing as the sea, in several states at several times, as a Bishop or the moon comes to the meridian. In this condition of things, however *Arminian* the standard of faith might be, if the Bishop's judgment be Calvinisti-

cal, none but Calvinists shall enter the church, and *vice versâ*. What is truth? would be an ignorant question: it would resemble a ball rolling between two men from right to left, or from left to right, according to the side they are of; and answer to the definition of an abstract idea, being neither this thing, that, nor the other, but comprehending all, and applicable to either of them.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON PERNICIOUS PRINCIPLES.

Part II.—*continued*.

Religious Procrastination.

"No man can come unto me, except the Father who hath sent me draw him."

ANCIENT history informs us of a luxurious and licentious prince, who, on a day of unrestrained festivity, was rioting with his courtiers in the amplest indulgence of mirth and voluptuousness, when a messenger arrived with intelligence of the most serious importance to his person and government. But he refused an audience to the messenger, or even to be informed of the purport of his message, exclaiming, "Serious things to-morrow!" But, before the morrow came, the invading enemy had gained possession of his city and palace, and had slain the miserable victim of procrastination. But are there not living and walking among us, and passing too for sound and sensible men, persons who are constantly acting upon a more irrational and more ruinous procrastination than even that of the effeminate heathen—persons whose unfeeling folly is risking an immortal hell or heaven on the issue of "a more convenient season," which it is ten thousand to one they will never see—persons

who are behaving to their Almighty Creator and Sovereign with a cold and contemptuous insult, deferring to an undefined to-morrow any just attention to his urgent messages of authority and condescending goodness?

Yet this is, without the smallest exaggeration, the conduct of those who are living upon the expectation that, at some future time, a more convenient season will arrive. This has been brought forwards, in a former paper, as the second principal instance of radical errors which extensively prevail, and which men love and cherish as a "light that is in them," while it is in reality the greatest and most destructive *darkness*. We have shown, by proofs, I trust, very sufficient, that this course of proceeding is so precarious and hazardous as to be contrary to all the principles of rational action in the ordinary affairs of life. In particular, we have intreated such persons to consider their scheme with reference to the uncertainty and extreme improbability of being executed which attaches to every plan, especially if in its own nature it be complicated and difficult, that depends upon an unknown futurity; we have urged them to reflect, as they are at present unwilling to love, obey, and honour God, that, upon all

the principles of human nature, the likelihood of their ever becoming *less unwilling* is rapidly diminishing and vanishing away; we have also represented to them that they are destroying all rational hope of their recovery and salvation, inasmuch as, by continuing in a state of sin, they are subjecting themselves more completely to the will and the dominion of those apostate spirits whose restless wickedness and insatiable cruelty lead them to employ their utmost skill and activity to infatuate, seduce into sin, and plunge into damnation, those who yield to their influence: and, finally, we have stated the fact, more terrible still, that those who thus put off a serious attention to their everlasting concerns, are treating the infinite God with most daring contempt and insult, violating his laws and rejecting his grace, *while yet they expect that*, whenever it may be convenient to them to ask him, he will be obliged to pardon their aggravated crimes, and receive them, without scruple, to the arms of his mercy.

All this has been urged, upon the admission of the principle which is taken for granted by those who are acting upon this guilty intention, namely, that they have the will and power to repent, turn to God, and obtain the blessings of salvation, at any time when their selfish ends may be answered by their so doing. But this assumed principle we believe to be **UTTERLY FALSE**, and that consequently it will completely deceive all who trust to it. To the proof of this, I now request your especial attention. And Thou, O Spirit of Truth, graciously deign to banish every prejudice, to correct every error, to instruct every mind; and let not the light that is in us be darkness!

A full and decisive contradiction to this dangerous assumption lies in the words of our gracious

and unerring Teacher: "No man can come unto me, except the Father who hath sent me draw him," &c. It is manifest, from the explications given by the Lord Jesus, in this and other discourses recorded by the evangelist John, that the expression, *coming to Christ*, signifies *whatever act of mind is necessary for receiving him as our Saviour and Lord*, and obtaining the actual possession of those blessings in which salvation consists. It is otherwise called, in the sacred Scriptures, *believing in Christ*, *receiving Christ*, *trusting in him*, *looking to him*, *fleeing for refuge to the hope set before us*, *obeying from the heart the doctrine of the Gospel*: it is the performance of that act which is necessary for our personal acquisition of the spiritual and eternal salvation, of which Jesus, the divine Messiah, is the author and bestower. Now, he tells us that "no one can" perform this act, "unless *drawn* by the Father." It would be absurd to understand this *drawing*, in a literal sense, as signifying the application of outward force: it is a metaphorical and very intelligible expression to denote the attraction of the soul; the persuading and inducing of the mind, with all its faculties of choice, activity, and delight; that act of God's gracious power, which is thus expressed in his word by the prophets; "I drew them with cords of a man, with bands of love.—Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Hos. xi. 4; Jer. xxxi. 3. It is further evident, that our Lord meant a rational and spiritual influence upon the faculties of the mind, from this, that he instantly supports and explains his assertion by referring to the promise of divine *teaching*, ver. 45.; and *to teach* is to make a person understand and act according to the design of the teacher.

It clearly follows, then, that the language of our Saviour, "No man can come unto me," is to be understood, not of natural strength, but of mental and moral power, the state of the *inclination, will, and affections*; and that it expresses a want of *disposition* to receive, understand, and act, according to the declarations of the heavenly Teacher. In the same way the expression is used in verse 60: "This is a hard saying, who CAN hear it?" i. e. what person does not feel the strongest dislike and repugnance to it? who can approve of it? who will allow himself to be persuaded by it?"

Thus the text affirms, that every person who is not the subject of divine grace, is in such a state of will, disposition, and mental affection, that it is utterly impossible for him to receive the saving blessings given to sinners by our Lord Jesus Christ, *while that state of mind continues*; and that state of mind will continue, until the infinitely powerful and gracious Spirit effect a radical and decided alteration of the sinner's inclination or disposition of mind.

In the further consideration of this subject, I shall endeavour to show, I. in *what* this inability really consists; II. that it forms no just and reasonable excuse for continuing in a sinful and unconverted condition; III. that the removal of it is a proper object for the *employment of means*; and, IV. that the effectual blessing on the use of those means *must come from the sovereign grace and power of God*.

I. In what does this inability really consist? The observations which have already been made, in the explication of the text, might perhaps suffice for the answering of this question; but, on account of the importance of the subject, and the inaptitude of some to form correct ideas upon it, though it can by no means be called a dif-

N. S. No. 22.

ficult subject, some brief enlargement may be useful.

The powers and faculties with which the Creator endowed human nature are of two kinds; natural, called also physical, and moral: and the same distinction is applied to our inability, or want of power to a given end. Natural inability is, when either from the want of the proper faculty, or from the opposition of some invincible resistance, we cannot effect a purpose which otherwise we should be most sincerely ready and glad to do. If it were proposed to remove a mighty rock by one man's unassisted bodily strength, or to controul the tide by speaking a command, or to stop the planets in their orbits, for these actions, and such as these, we should say that we are naturally unable. But a moral inability is a want of disposition, will, or inclination, to do a specified action. Thus, a son who has uniformly proved himself tender-hearted, affectionate, dutiful, and obedient, *could not* (if in his sound senses) deliberately murder his father. A lady of the purest delicacy, chastity, and piety, *could not* offer herself to the loathsome embrace of a horrid and infamous villain. A holy angel *could not* blaspheme God: and the blessed and adorable God himself *CAN NOT* do that which is unholy, unjust, or unwise.

It is this latter kind of inability under which a sinner lies, to comply with the will of God made known to him. God does not require of you to shake the earth, to arrest the heavens, or to do any thing beyond the proper sphere of those faculties and powers with which he has endowed you. All that he demands of you is to act fairly and truly up to your natural powers and faculties; to use them aright, in compliance with his good and righteous will, for *his* deserved glory and *your own* highest happiness. All that he re-

3 U

quires of you is; to love, serve, and honour him : and for this you want no new faculties, either of mind or of body ; you want nothing but a *right direction* and *application* of the capacities and powers which you already possess ; you want nothing but *the will*. Why do you not obey and glorify your Maker ? Why do you not come to the Lord Jesus Christ, in pursuance of his often-repeated invitations and commandments ? Why do you say, "To-morrow, and to-morrow, and to-morrow !" yielding to the murderer of time, guilty procrastination ? Alas ! it is because you are *not willing* ; the bias of your soul is in favour of sin, which God hates, and contrary to holiness, without which you cannot enjoy his favour. You have faculties, you have means, you have opportunity : *but you want the will* ; you have an *antipathy* in your heart to pure and true religion ; you love something else in preference ; and you miserably deceive yourself in saying, "Go thy way for this time, when I have a more convenient season I will call for thee."

In strict accordance with these truths are the precepts, warnings, directions, reproofs, and tender lamentations of the divine word : "Wherefore I will yet plead with you, saith the Lord ; and with your children's children will I plead. Be astonished, O ye heavens, at this, and be ye horribly afraid ! My people hath committed two evils : they have forsaken me, the fountain of living waters, and they have hewed them out cisterns, broken cisterns, that can hold no water. Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God ? Thine own wickedness shall correct thee, and thine own backslidings shall reprove thee. Know, therefore, and see, that it is an evil thing and bitter, that

thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. See thy way ; know what thou hast done : thou hast said, There is no hope ; no, for I have loved strangers, and after them I will go." Jer. ii. "Behold ! ye walk every one after the imagination of his evil heart, that ye may not hearken unto me." Jer. xvi. 12. "Thou art obstinate, and thy neck is an iron sinew, and thy brow brass." Isa. xlviii. 4. "Were they ashamed when they had committed abomination ? Nay, they were not at all ashamed, neither COULD they blush." Jer. vi. 15. "I have called, and ye refused ; I have stretched out my hand, and no man regarded : but ye have set at nought all my counsel, and would none of my reproof." Prov. i. "O Jerusalem, Jerusalem ! how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not !"—"And ye will not come unto me, that ye may have life."—"The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."—"The carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be."

II. This moral impotency, as it essentially consists in the disinclination and antipathy of the will, forms no reasonable objection to a compliance with the demands of divine authority, nor any valid excuse for continuing in a sinful and unconverted state.

For the proof of this, it would be sufficient to appeal to your own judgment and conscience. *You know* that you sin voluntarily, agreeably to your inclination, and without any constraint or compulsion whatsoever : and *you know* that you are blameable, criminal, and guilty in so doing. This sense of blame and guilt arises from

your consciousness, that in all your rebellions against God, and your rejection of Christ and his Gospel, you have acted *freely*, and in *perfect accordance* with the *disposition* and *desires of your own heart*. You own conscience accuses and condemns you, imperfect and partial as it is: what then must be the judgment of the omniscient and impartial Jehovah?

The same conclusion follows from the universal feelings and conduct of mankind, in all matters connected with moral principle. If you have the happiness to know a most upright and honourable, amiable and beneficent person, whose moral excellencies render him the ornament and the blessing of his connexions; you do not regard him as the less excellent, and the less worthy of your esteem and honour, because you believe that his conduct springs out of good principles, that he acts thus well from a decided inclination to all that is good, from a holy and benevolent disposition, from sincere love to mankind, and piety towards God. The perfect holiness of the Lord Jesus Christ was not the less lovely and meritorious, because it was his delight to do the will of his Father, because he loved righteousness and hated iniquity. On the contrary, in these and all similar cases, your conviction of the excellency of the disposition is necessary to your approbation of the character; if you doubted the motive, your approbation would be suspended; if you believed the outward displays of goodness to spring from no fixed principle of goodness, your approbation would be changed into contempt, for the bad principle and hypocrisy thus detected. In like manner, you never excuse base, dishonest, and perfidious conduct, because the man chargeable with it assures you that it was quite natural to him, that it was perfectly conge-

nial to his disposition, that with such an inclination and state of will as he possessed, he really could not do otherwise than act in the wicked manner in which he had done. You would not even hold the bad disposition to be any extenuation of the base conduct: you would see it quite in a different point of view, and would certainly consider the inward disposition as an aggravation of the wickedness and ill-desert of the outward character. You would never accept it as an apology for the unfaithfulness of your servant or your agent, if he told you that his inclinations and turn of mind were so thoroughly deceitful and dishonest, that he could not find in his heart to act uprightly.

Now, apply these sentiments, and this mode of judging to yourself. Seriously interrogate your own heart, and suppress not the dictates of truth and justice: "Is my aversion from God any diminution of the wrong and blame of my rebellions against him? Are my inward love of sin, my deep-seated distaste of holy and spiritual subjects, my pride, ambition, love of guilty pleasures, or immoderate thirst of gain,—are these any excuse for my indifference, neglect, and disobedience, with respect to the truth, the authority, the mercy of Jehovah, the most interesting and glorious subjects that can enter into the heart of man to conceive? O, do not I stand self-convicted?—a lover of darkness rather than light? Guilty, condemned, and inexcusable, before the Righteous God?"

Remember, also, that "the judgment of God is according to truth." All his decisions are grounded upon the most perfect goodness, equity, and wisdom. He would not denounce condemnation and perdition for a state of mind, or a course of conduct which you could not help, which it was naturally impossible for

you to avoid. But he has uttered, and with the kindest intention has recorded, the most awful retributions upon those "who acknowledge not God, and obey not the Gospel of our Lord Jesus Christ." He has denounced "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."—"He who believeth not, the wrath of God abideth on him:—he is condemned already, because he hath not believed in the only begotten Son of God. Except ye believe that I am he," said the benevolent Redeemer, "ye shall die in your sins."

Thus the testimonies of reason and conscience, of the universal feelings and conduct of mankind, and of the Holy Scriptures, unite to declare that man's moral impotency to obey the just will of his Divine Sovereign, being no other than a rooted antipathy and enmity of heart, is no extenuation of sin, no excuse for continuing in the state of unbelief and hardness of heart; but is, on the contrary, a most awful aggravation of your guilt. O that ye would lay this to heart, all ye who are persevering in impenitence, and promising yourselves impunity! You are treasuring up for yourselves wrath against the day of wrath, and revelation of the righteous judgment of God; and what will ye do when its tremendous accumulation shall burst forth upon you? How will you stand at his spotless tribunal? How will you meet the eye of his justice? O will you not now stir up all your capacities of attention and inquiry, to ascertain whether that awful catastrophe can be avoided?

Consider, then,

III. That this condition is a proper and suitable object for the employment of *means*, in order to its removal.

If this impotency of man to perform the commands of God were a *natural* and *proper* inability,

it would be unassailable by means; it would destroy accountability; and sinners would be objects indeed of pity, but not of blame and punishment. But, since it is a *moral* inability; lying only in the dispositions and inclinations of the soul, it is in its own nature *REMOVEABLE*.

Now reflect, if you wished to remove any prejudice, any injurious antipathy, any wrong disposition or mental habit, from any person under your influence;—how would you proceed? Certainly, you would take all the methods in your power that were likely to weaken the wrong principle, and to introduce and strengthen its opposite. You would urge the person in question, to reflect much and closely upon the false and hurtful character of the prejudice under which he laboured, and upon the truth, goodness, and value of the opposite principle: you would place him, as much as you could, under the influence of evidence and impressions calculated to produce a conviction in his mind in favour of your object: and, if you could once see in him any symptoms of right feeling, any appearance of a disposition to renounce his wrong inclination, any indications of a sincere desire to be set right, you would form pleasing anticipations of success. Then let me entreat you to derive, from this easy and reasonable supposition, a rule of conduct for yourselves. Your state of crime and misery is bottomed upon a sinful bias of mind, a wrong inclination, a wicked will, a love of sin, and hatred of holiness. O then, take the methods best calculated to strike at the root of the evil, a wicked and obstinate will. Meditate seriously and constantly upon the great truths of God's holy law and gospel, their evidence, their importance, their solemn relation to you! Be assured that your state of mind,

hitherto, has been founded on falsehood and injustice towards infinite truth and goodness; that your distaste to holiness is vile and wicked; that your sinful dispositions, your pride, selfishness, avarice, voluptuousness, or whatever else they may be, are every way wrong, and should be instantly forsaken with the deepest sorrow and repentance. O set the Lord always before you; read, with deepest attention, the most important and affecting parts of his holy word; flee from all scenes and occasions of temptation, and break off *every sin*; diligently frequent the means of grace and religious instruction to which you have access; and cry with earnest and constant prayer to the God of infinite grace and mercy, that he may change the disposition of your heart, and emancipate your soul from its guilty thralldom. "Seek ye the Lord, &c. Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. Labour not for the meat that perisheth, but for that which endureth to everlasting life, which the Son of man will give unto" those who truly seek it. Isaiah lv. 6, 7. 1 Tim. i. 15. But, in all this, O beware of the false and dangerous imagination, that you are meriting the divine mercy, that you are preparing yourself for Christ, that you are putting upon him some sort of obligation to grant you salvation. Nothing can be more unfounded, in fact, nothing more dangerous in tendency, than such self-righteous and presumptuous expectations. They are in direct and total opposition to the whole constitution of the Gospel, and they cannot but be completely preventive of any well-grounded hope of salvation.—Ah! What are all your seekings, what all your strivings; but the outcries of a terrified criminal, a wretched suppliant, who deserves to suffer all the dire ef-

fects of his sins against heaven, but who is stretching forth his imploring hands, while the Author of salvation passes by? If you beg for mercy with the *sincere* acknowledgment that you deserve it not, that mercy will most certainly be shown to you; but if you have in your heart the opinion of merit, claim, or deserving, you will be sent empty away.

But, while these are the means and instruments which the Lord of mercy generally uses in effecting the conversion of sinners, let us ever recollect that they are *only* means and instruments, and that,

IV. The effectual blessing must come from the sovereign power, grace, and mercy of God.

The harmonious connexion of our duty in the use of means, and the unrivalled efficiency of divine power in producing the effect, are set before us, in the clearest manner, in that instructive and important passage, "Work out your own salvation with fear and trembling; for it is God who worketh in you, both to will and to do of his good pleasure." He is the omnipotent Lord of all hearts. He only can subdue the dreadful prejudices of our fallen nature, conquer our enmities and aversions, and enthroned right affections and holy inclinations within us. He alone can draw the souls of men to the Saviour; and blessed be his name! he does it with the persuasive cords of a man, with the winning bands of love. The mighty acts of his converting grace are no compulsion of the mind, no forcing of the will; but he gives a *right direction* to the feelings and faculties of the soul, and all its powers then say, "Turn thou me, and I shall be turned; for thou art the Lord my God! Create in me a clean heart, O God, and renew a right spirit within me!" This he does. He sprinkles the clean water of his holy influences upon the soul. He

takes away the heart of stone, and gives a heart of flesh. He causes our souls, till then wandering in guilty wretchedness, to walk in his statutes, and keep his commandments, and do them. He grants repentance unto life. He shines into the heart, and gives the light of the knowledge of his glory in the manifestation of Jesus Christ. Old things are passed away. All things are become new: and all things are of God.

Do you not now see, O procrastinating and deluded sinner; that your proposal of living the slave of sin for a period, and then laying hold of the everlasting salvation, is a scheme as big with folly as it is with impious presumption? I entreat you to renounce for ever this project of wicked infatuation; and, feeling your guilt, your misery, your helplessness, to submit yourselves to the drawings of divine power, and flee for refuge to the hope set before you.

And how unspeakable is the mercy, that salvation is of the Lord, "by grace, through faith; and that, not of ourselves, it is the gift of God!" What encouragement to seek this heavenly gift! What support and consolation to those who, through his rich grace, have found it! "He who hath begun in them the good work, will perform it, unto the day of Jesus Christ. He will keep them from falling, and present them faultless before the presence of his glory, with exceeding joy."

ON THE COUNTERACTION OF ANTINOMIANISM.

IN effecting any object of utility among men, nothing is more obvious than that it must have originated in some prior contrivance of the mind. It is a maxim recognized by every person of common sense, that every work of art must have had an existence in thought

before it could have an existence in reality. The power which converts the material to answer a certain end, operates in direct subserviency to a fixed design, which is indebted purely to mind for its existence. This is so in all the works of men. And it is too manifest to need proof, that a correspondent connexion must exist between all the designs and productions of the infinite mind. Every production, worthy of God, both in the material and the moral world, must have been antecedently modelled in his own mind. All real existence is nothing else than the evolutions of his eternal determinations. "Known unto God are all his works from the beginning." To deny this, virtually amounts to atheism.

Now, the noblest production of which we have any knowledge, in the present state, is the soul of man. Its sinfulness, indeed, has debased and polluted it,—but this is not of God,—while its powers and capabilities constitute the most striking resemblance of himself. As every existence, however minute, has a place in his decrees, it will not be denied that every intelligent being must be included in them; and since countless multitudes are destined to eternal happiness, though in their sinful state morally disqualified for it; and it is plain that their restoration to sanctity and the love of God is due entirely to his sovereign grace. There is nothing that more prominently forces itself on the attention of the reader of the Bible, than the two important facts,—that man is in a state of moral ruin, and that his salvation is entirely from the Lord. Man is the subject of total depravity; and he must undergo as total a transformation, and be "created anew unto good works in Christ Jesus." Hence as certainly as any individual shall dwell with God in heaven, so surely shall

it become the subject of a regenerating and sanctifying process on earth; for "without holiness no man can see the Lord." Now, in every soul where there is such a spiritual process going on, we are sure its tendency and end is to eternal life. But what can be conceived a greater, a mightier, and more important event, than the delivering of a soul out of so much sin, and guilt, and condemnation? That man who is naturally in close alliance with Satan, and might be for ever a companion with him in suffering, should be not merely rescued from all real evil in a future state, but be made to dwell for ever with God, must be admitted to be an event which not only requires the energies of Deity to accomplish, but far transcends, in point of importance, all that is visible of his power in the material universe. And it is certain, that this is done for an innumerable multitude of the human species. But it is equally obvious, that this is not done for *all* of them. Multitudes harden themselves and perish in their sins, while others are plucked as brands from the fire. There is, then, a difference made, and that difference is made by God himself. Hence, those who are sanctified, prove, by their sanctification, that they are the objects "of a divine purpose."

And it seems strange, passing strange, that any should be found, professing faith in scripture and divine influence on the mind, and yet controvert and deny the above doctrine. Do they believe that a Being of infinite intelligence and power created them? Do they believe that that curious machinery of animate materialism which makes up their visible existence, with all the heaving of the lungs, the circulation of the blood, and every moment's pulsation, was brought into being by one great Agent? And do they

deny that their actual existence was preceded by any intention in the divine mind concerning them? This they must do, if they deny the eternity of the intention, since no purpose can at any moment exist in the divine mind, which was not there from eternity. This is sinking Deity beneath the standard of a man, seeing man ever operates according to a preconcerted scheme. But this is an error only on one side of the question.

While there is a numerous class of professing Christians who feel a strong repugnance to the doctrines of divine sovereignty and free grace, and whose creed would go a long way to mar, or at least to diminish, the supremacy and independence of Deity, there is another class of professors who place themselves directly on the opposite ground. The *data* more peculiar to these are, that "God has an elect people; that he has decreed all the rest to eternal misery; that sinners ought not to be any more exhorted to repent than if they were inanimate," &c. Now, these are wont to consider themselves as the exclusive advocates of free grace. "Free grace men" is one of their own appellations. There are generally seen about them such a dogmatism, confidence, and assurance of being in the covenant of God, as lead them into a mode of thinking and talking on the most sacred and mysterious things that is in the highest degree unbecoming and irreverent. They talk about the arcana of God in a way bordering on profane and unhallowed familiarity. Be it far from us not to allow the privilege of assurance to the people of God. It is an unquestionable fact, that many of the saints have no doubt of their salvation; and more might, were they duly careful to "keep themselves in the love of God," and as anxious for the presence of the Lord, as they are for the in-

terests of the world. But mark! they who are most really assured of an interest in the covenant of God, are most humble and self-denying, and dead to this world, and to all its enticements. Such, indeed, truly live "quite on the verge of heaven." When such persons speak of a holy confidence, there is no reason to suspect them, since their confidence is the effect of a growing sanctification and communion with God. But when we hear of a confident boast of salvation associated with a carnal, worldly, avaricious, and licentious mind and conduct, it demonstrates a state the most deadly and dangerous that can exist on this side the regions of darkness. Such boast of the privilege of saints, yet without any thing of the true character of saints. They have yet to learn the first maxim of religion—that holiness and happiness are necessarily connected. Now, when once the mind reposes in such a refuge of lies, it seems to be given up to its own delusions. "Sin can do the saints no harm;"—"The sins of the elect were pardoned from eternity;"—"God never saw any sin in the elect!" What fatal perversions of gospel truth and christian privileges.

Now, as the end of all the commands of the Gospel is directly opposed to the infirmities and corruptions of the flesh, and as the summary of the whole is, "If ye love me, keep my commandments," how can such unhallowed professors endure a practical ministration of the Gospel? The spirit of every precept stands out directly against all their tendencies. The only Gospel which suits their taste, is that which contains privilege exclusively. They cannot endure practical exhortation. In every sermon, the preacher must serve up to them a full feast on election, predestination, eternal justification, &c. otherwise the

most that is made of it is, "a sermon of superfine morality, without one word of the Gospel." It is an ingredient in their faith, that "to exhort men to repentance is the way to make hypocrites and formalists, and implies that man can save himself, and that it is in direct opposition to the divine decrees."

It is not here my intention to go largely and elaborately into the errors of this class of professors. I take it for granted they are well known to most readers of the *Congregational Magazine*, especially to them to whom it principally pertains to correct them. I would rather request permission to suggest a few hints how to counteract both classes of these pernicious errors.

1st. It should be remembered, that while this system of exclusive doctrinalism contains many things which are decidedly unscriptural, there is also blended with them a considerable portion of truth. Now, the danger of the system lies in uniting good and evil things together; and there is difficulty in properly distinguishing between them. It is here, therefore, that the skill and ability of the christian minister must be evinced. I cannot but think that many young ministers adopt a method of saving their hearers from the Antinomian heresy, which becomes the occasion of actually making them Antinomians. They will preach most virulently against such heresy, and dwell altogether on the practical department of religion; but very seldom advert to the peculiarities of the Gospel. But this will never secure the end intended. For instance, suppose there be in a place of worship an individual, as there not unfrequently is, whose conscience has been recently awakened to a due sense of sin, who feels the condemnation of the law bearing on him in all its overwhelming accusations. Now, such

no one can never obtain true peace, but by an apprehension of the righteousness of Christ; and he wants to have his attention pointed to the Redeemer's work, as that by which alone he can be justified: and this his minister should often do. And let not the heavy-laden be discouraged and burdened by being bid to fit and prepare himself in order to come and trust in Christ. Tell him at once to come just as he is. If you do not, he will seek relief elsewhere, and go where he can hear it exhibited. Many a minister has chiefly to blame himself in losing hearers in such circumstances, in consequence of not sufficiently exhibiting the freeness and fulness of the Gospel, and sometimes in adopting a tone of preaching about faith and repentance which does not accord with the promises and invitation of the Gospel. Let him be just to the Gospel in this respect; and, along with this, let him freely explain *how* that faith, which apprehends the obedience of the Son of God for justification, operates upon the heart so as to *lead* to the practice of all the duties of the christian life. If this he constantly kept in view, many will be kept within the enclosure of the church of God, who otherwise would wander into unwholesome pastures. As true faith is equally necessary and essential to both justification and sanctification, it should be frequently explained how faith receives the work of Christ, and rejoices in it, as the sole ground of justification before God, to the entire exclusion of the least fraction of good works wrought *after* faith. And it should be as frequently insisted on, that such a faith will purify the heart, and lead to the due observance of all the commandments of God; and that it is by the doing of the *latter*, that the *former* can be truly ascertained. But if the preacher be ever directing his hearers to the duties of

N. S. No. 22.

sanctification, and only now and then notice the grace and mediation of Christ, there are many, who, galled by the terrors of conscience, and not clearly pointed to the Lamb of God, will desert, what may not improperly be called a legal ministry, and will go where they can find more peace of mind. And though they should sit under an Antinomian ministry, and hear many "hurtful things," yet, if they be truly taught of God, they will refuse the evil and choose the good. And many of them may not be able to discern the evil tendency of any thing they hear. At least, the principle of true grace will tend to preserve them from drawing any injurious practical inference. Now, in some instances of this kind, we are apt to charge men with Antinomianism, when often the evil is justly to be attributed to the absence of an evangelical and spiritual administration of the truth. To save our hearers from being so ensnared, let us preach to them "the whole counsel of God;" let Christ be "all and in all."

2dly. In describing Antinomianism, either in the pulpit or the parlour, we should take care to distinguish between "the things that differ." Now, it is notorious that the mere speculative doctrinalist essentially differs from the practical Antinomian. Of the former it may be said, there are some whose errors of the judgment are unquestionably to be lamented; but they are errors, in such cases, consisting with a life devoted to the service of God, and the good of souls. But a practical Antinomian is the pest, and the blast, and the curse of our holy religion. And yet I have frequently heard such an indiscriminating, sweeping condemnation of *both* these characters, as though they were men precisely of the same complexion. How often are they alike censured and condemned! But surely

3 X

this is neither wise nor charitable. It seems to me, that though the essential truths of Christianity, both doctrinal and practical, are so plain, as to lie level with the meanest understanding, so far as is needful to salvation; yet where shall be found the expounder of them, who will venture to lay down with exact accuracy the line of demarcation, so that *all* truth shall be on the one side, and *all* error on the other? I know that many a daring Antinomian has dogmatism sufficient to induce him to do this, and to pronounce all that differ from him to be so far in error. And I know that many a more sober-minded man has manifested equal dogmatism in condemning the former, and in maintaining his own views of religion, as if he were possessed of infallibility! But surely this is wrong. In the present state of imperfection, the wisest man knows but little; and it is the tendency of human nature to err. If, then, some ministers should happen to be generally more doctrinal than others, they ought not to be branded as Antinomians, unless, by a fair hearing of them, it can be proved that their ministrations have a tendency to induce spiritual indolence and a careless practice. I believe it is no difficult matter to prove by facts, that the more prominently the doctrines of grace are preached, provided they are preached in due harmony with all the other parts of Christianity, the more holy are the effects on the hearers in general.

Care, then, should be taken, while reprobating Antinomianism properly so called, it be not confounded with that which differs so far from it, and yet is sometimes identified with it. Indiscriminate censures of this kind have, in many instances, disgusted the minds of pious persons. The best mode of exposing this error

seems to be, by a clear statement of *all* God's revealed will, so as to carry home evidence to the minds of those whom we instruct, without making injurious reflections on others; thus attempting the prevention and the counteraction of error, by a full and faithful exhibition of every truth, doctrinal and practical, which God has revealed in his word.

QUIDAM.

MISCELLANEA BIBLICA.

No. I.

The Paraclete.

THE title *παράκλητος* is applied to the Holy Spirit in four passages of the New Testament, John xiv. 16. 26; and chapter xv. 26; and chapter xvi. 7; where it is rendered in the received version "Comforter." It is applied to Jesus Christ in one passage of the same inspired penman, 1 John ii. 1; and is there rendered "Advocate." In the Septuagint the word does not occur; but its cognate, *παράκλητωρ*, appears in one instance, for *כַּוְנָם*, Job xvi. 2, where only Theodotion and Aquila use *παράκλητος*. About the time of our Lord, and for several following ages; this term appears to have been employed, by the Jews and the neighbouring nations, to describe an office for which they had no vernacular title. Hence it often occurs in the Targums and ancient Rabbinical writings; (*vide Buxtorfii Lex. Talm.* in *כַּוְנָם*), and is retained in the Syriac and other ancient versions.

The import of *παράκλητος* has been variously represented by biblical philologists, as "Comforter," "Monitor," "Interpreter," "Advocate." (*Vide Campbell, Schleusner, Rosenmüller.*) The "Advocatus" of the Romans comes nearest to the idea conveyed. (*Vide Ciceronis de Officiis* I. 10. *et* *Clav. Ernesti in voc.*)

The nature of the Holy Spirit's office, thus designated, appears to be generally misunderstood. By some unauthorized analogy, he is, perhaps, uniformly described, as if our Comforter, or Advocate, which is no where sanctioned by divine revelation. The title rather expresses his office *in relation to the Godhead*, as exercised in the economy of salvation. And in this view it appears to have been understood, not only by the impostor Mahomet, and much earlier, by the fanatical, yet probably devout and holy Montanus, who applied the character to themselves; but also by allowed orthodox fathers of the church. (*Mosheim Eccl. Hist. ch. v. apud me, vol. 1. p. 237, note.*)

1. It is reasonable to conclude, that a similar office and relation is indicated by this epithet when applied to the Holy Spirit, and when applied to Jesus Christ. Then the case will stand thus; as Christ is our Advocate with the Father, or the Godhead in relation to man; so the Holy Spirit is the Father's advocate with us. As our Advocate, Christ undertakes and manages our affairs in the world above; and as God's Advocate, the Holy Spirit manages his affairs in the world below.

2. Under this title, the Holy Spirit is promised by our Lord, as his substitute; for in promising the Spirit as *another* Advocate, Jesus Christ suggests that he had hitherto fulfilled the same office. Now his business had been, "not to seek his own will, but the will of him that sent him;" to glorify his Father on the earth, &c. In other words, he had acted on God's behalf, instructing, admonishing, pleading with men. Thus also, as the Paraclete, the Holy Spirit, by his influences, carries on the work of Christ, the cause of God among men.

3. The work which this Para-

plete was to perform, not only accords with the interpretation now advocated, but shows, that the office thus designated does not refer merely to believers as such. The particulars of that work, given in the passages above mentioned, describe him, not as comforting, defending, protecting the disciples; but as engaged with men in behalf of God: "the spirit of truth, abiding in them; teaching them; bringing all things to their remembrance which Jesus had spoken; guiding them into all the truth, that they might be witnesses for him; testifying of Christ; convincing the world of sin, and of righteousness, and of judgment."

4. There is, however, one passage in immediate connexion with the last referred to above, which appears decisive on the question, John xvi. 13, 14. "He shall not speak of himself, but what he shall hear, that shall he speak;" *i. e.* he shall make communications to you, not as one acting in his own right, but as one acting under a commission, an advocate, ambassador, or vicegerent. "He shall glorify me, for he shall receive of mine, and shall show it unto you;" *i. e.* by his inspiration and holy influence, he shall carry forward the work which I have begun. And as my business has been to glorify the Father, or to illustrate and exemplify the divine character; so his business shall be to glorify me, by revealing the nature and excellence of my mediatorial character and kingdom, imparting also those influences by which my purposes are to be accomplished."

It appears, then, that under the character of Paraclete, or advocate, the Holy Spirit is to be considered as operating in behalf of God; and that his office is to effectuate the purposes of redemption, both in men and by the instrumentality of men, for "the praise of the glory of his grace." H.*

ON CRUELTY TO THE BRUTE CREATION.

(To the Editors.)

GENTLEMEN,—I was much pleased to read the review of Dr. Chalmers's admirable sermon on Cruelty to Animals, which appeared in a recent number of your work; not only because the subject was treated with the talent which is usually discoverable in your Magazine, but also as an evidence of the increasing solicitude which the public feel on this subject. That a deep interest was felt in the cause of humanity to the brute creation by the people of Edinburgh, where that sermon was delivered, is evident from the fact, that the audience began to collect round the doors of the church at an early hour, and when they were opened, the crowd was immense, and the rush was very great. The aisles were so crowded, that it was with considerable difficulty persons of the highest distinction could get to their seats, and the effect was equal to the interest of the subject, and the talents of the preacher. Dr. Chalmers will probably, in a short time, further discuss this subject, as he has consented to preach in London for the benefit of the Society for the Prevention of Cruelty to Animals. This Society, which I am sorry to say is but little known, and imperfectly supported, has rooms, 72, Quadrant, Regent Street, where the Committee hold their meetings to transact business.* Its

* We regret to learn from another correspondent, that this benevolent Society has received so small a share of public support, that they have been compelled to suspend the efficient services of their inspector, Charles Wheeler, who has prosecuted upwards of 400 cases of wanton cruelty, &c. During the past two months he has been employed by private individuals, in which time he has prosecuted 37 cases, of which 19 were Paddington coachmen. Despicable as the character of a common informer is usually regarded, yet, in reference to the rude classes, who

good effects are sufficiently manifest in the improved, though imperfect state, of Smithfield Market, and the general conduct of those who have the management of horses and cattle. Formerly, when a humane person interfered with the drivers, he was loaded with the coarsest abuse, and that hacknied defence, which they had learned from those interested in the Slave Trade, "I shall treat my own property as I like," was always ready to be advanced. But, since the passing of the "Act to prevent the cruel treatment of cattle," on remonstrance being made, their conduct is so far changed, that they endeavour by every means to extenuate the charge, knowing, that if the number of the badges, coach, or cart were taken, and application made at a police office, they would be liable to a fine. Notwithstanding the great benefit which the cause of humanity has derived from this Act, it is very imperfect, and in many respects inefficient. "With the art and mystery of the killing trade," by which thousands of animals die daily, with horrible refinement of cruelty, not merely that man may live, but (such a fiend is avarice to deprave the heart), that their hunger, their thirst, their tortures, their dying agonies, may purchase the reward of the epicure! this Act does not interfere. I will not horrify your readers by opening the blood-stained door of our slaughter-houses, and showing in what manner man executes his "dominion" over the brute creation given to him in charge by his bountiful Maker, when he said, "Into your hands are they delivered." But, when I think of these atrocities, I cannot forbear

are the objects of this notice, no ordinary individual regarding his personal safety would venture to contend with them, and we therefore wish Wheeler may receive the support of those who sympathize with the creation.—Ed.

expressing a doubt, which has frequently occurred to my mind, whether our thanksgiving for daily food can be acceptable to God, whilst mercy, his loveliest attribute, is thus deliberately set at defiance, and without any resistance by us. I will mention only one other department of cruelty, out of a great number, to which the above valuable Act does not apply, which is the barbarous diversions which are exhibited in different parts of London, in the baiting of bears and badgers, and in the fighting of dogs and cocks. In these places the poor animals seem to exist only for torture. When these cruel diversions are held, the bear is dragged from his den, worried and torn by the fiercest dogs in succession, till each can protract the combat no longer. Then the badger is attacked by dogs in succession, and if not killed, is reserved for another conflict. The dog-fights, which are to decide some wager made by their brutal masters, frequently end in the death of one or both of these generous animals. Will any one say, that such "dominion" over the animal creation is in accordance with due reverence to the God of mercy who formed them; and might not we ourselves have been made by our Creator in their humble dependant situation? There is a view of these scenes, which must deeply interest every Christian—the *inseparable connection between cruelty and impiety*. In no other situation, under no other circumstances, can a person have an opportunity of witnessing impiety to such degree, as in these places; and one visit only would convince the most sceptical, that Milton's description of Pandemonium falls far short even of earthly depravity. But it surely is to be hoped, that a simultaneous movement will be made by all parties, in every part of the empire; already have seve-

ral clergymen of the Establishment offered gratuitously to preach an annual sermon on the above subject, and, doubtless, Dissenting Ministers will not be backward to advocate the cause of humanity also. In closing this letter, it is satisfactory to add, that a cheap quarterly publication, devoted solely to the discussion of humanity to the animal creation, is in contemplation; and soon may its beneficent influence extend from one extremity of our kingdom to the other. I remain, Gentlemen,

Yours, &c.

J. L. F.

EXTRAORDINARY CASE OF CLERICAL INTERFERENCE.

(To the Editors.)

GENTLEMEN—I beg to transmit you the following extraordinary case relating to the trust-deed of a new chapel in our denomination—extraordinary at least to me; and I hope your correspondents would not find it possible to match it, in any other part of Great Britain: if they can, I think it high time it should obtain the most extensive publicity. For the facts, as here stated, I can vouch from personal knowledge.

August, 1826.

THEOLOGUS.

IN a populous district of one of the midland counties, a neat chapel has lately been erected for the benefit of numerous families around. It is situated in the village of A, where the officiating clergyman of the establishment in the neighbouring town had wished for several years to erect a chapel of ease, but, according to his own acknowledgment, with no hope of accomplishing his object, from the apathy of the successive Lords Bishops of the diocese. Several persons of our denomination, residing on the spot, having invited a worthy individual, whom I shall name Mr. Goodman, to minister to them in

holy things, they determined on building a suitable place of worship. A well-wisher to their cause, of the Episcopal communion, generously offered them a piece of ground, and materials to a considerable amount. This matter reaching the ears of the evangelical clergyman, whom I shall name Dr. Fox, he sent for the donor aforesaid, and so sharply reproved him for aiding and abetting Dissenters, that the person revoked his benefaction, and conveyed the piece of ground for a valuable consideration. The building proceeded, and preparations were making for the executing of a deed to place it in trust. When the draught was prepared, the Rev. Doctor sent for the lawyer, and took upon himself, without any right or authority whatever, to insert, with his own hand, in the margin of the paper, and to cause the lawyer to add, certain clauses, the most extraordinary that can be well conceived—the bearing of which, to those acquainted with the circumstances, cannot be mistaken.

The deed itself is not constructed on congregational principles, though it expresses the use of the place to be for the denomination called "Independents." This error is to be attributed to the simplicity of the good people, and their ignorance of legal technicalities, together with the unsuitableness of the lawyer employed. But the clauses above referred to are the point to which attention is requested. They are as follows:

"And, if at any time the said trustees, or two-thirds of their number, shall consent thereto, it shall be lawful to have the said meeting-house consecrated by the Bishop of the diocese, for an Episcopal chapel, according to the usages, rites, and customs of the Church of England, as by law established. Or if it shall happen, at any time hereafter, that the said

trustees, or the majority of the inhabitants of A, aforesaid, shall consider such chapel unnecessary, in consequence of any Episcopal chapel being built around, then it shall be lawful for the said trustees to convert the said meeting-house into a dwelling-house, or for such other purposes as they shall think proper. And, upon sale thereof, if any money shall remain after satisfaction of any mortgage which shall be made upon the said premises, and all other incidental expenses, that then it shall be lawful for the said trustees to apply the same toward the expenses of the said Episcopal chapel, or to such other charitable purposes as they may think proper."

Another clause provides, that if the law should ever disallow our worship, the trustees shall dispose of the property for charitable purposes.

The deed being engrossed, the parties were summoned to execute it; when Dr. Fox appeared at the meeting on behalf of the person conveying the land, and took on himself to read to the trustees, who were all plain men, the instrument prepared under his direction. The parties signed their names; but when the obnoxious and surreptitious clauses, foisted in by Dr. Fox and his friend the solicitor, came to be known to the trustees, they were indignant, and declared that they signed in utter ignorance of such clauses, for that they had not heard a syllable of them from the Doctor's lips as he read the deed. Some stir being made, an agreement was shortly entered into by the trustees to convey the chapel to other trustees, "for such trusts, intents, and purposes, as are usual in deeds of trust of meeting-houses of Protestant Dissenters of the denomination aforesaid, and approved by the Committee of Deputies of the three denominations of Protestant Dissenters."

It should be mentioned, that the deed provides for the raising of £200. by way of mortgage, which has been done: so that if the mortgage should foreclose, and the clauses of the trust-deed should be permitted to operate, the result might be, that, in a few years, the new chapel at A. might enjoy the benefit of Dr. Fox's labours, or at least of his patronage, and Mr. Goodman and his friends must remove, and get another place erected, if they can, at the expense of their dear-bought experience. However, it is to be hoped that Dr. Fox's snare will be broken, and that these worthy, simple-hearted people, and their children's children, will be permitted to assemble peaceably in this house of prayer, and that, instead of the case anticipated

somehow by Dr. Fox, that their worship shall be "*disallowed by law*," the just rights and privileges of good and conscientious subjects of this realm will, ere long, be fully and entirely enjoyed: for, whatever may be the wishes and endeavours of the established clergy, whether evangelical or not, can we imagine either that the nation at large, or the House of Brunswick, will consent even to an *abridgment* of those just rights and privileges as at present enjoyed, and for which our forefathers "*suffered the loss of all things*;" but rather do we *anticipate* that full recognition of Protestant Dissenters by the State, which will for ever quash the anticipations of such men as Dr. Fox.

ORIGINAL LETTERS.

XXIII.—*Rev. Wm. Romaine to John Thornton, Esq. Clapham.*

Fryday Morning.

HON. SIR—I cannot see y^e motive for your reproof, but whatever it was, I fall under it, and stand corrected. I have not a word to say for myself before God or man. I cry *peccavi*. My mouth was never more stopt about self-defence, than at present. Although I am persuaded of God's special love to my soul, and of y^e free forgiveness of sins, yet I feel it daily hard fighting against them, now at the close of y^e battle, very, very hard—yea, so hard, that I am stript of every great and high conceit of myself, and am forced every moment to renounce all self-confidence. There is not a man in the world more exercised with y^e body, of sin, or more plagued with its continual opposition to God's most holy will. In these sore conflicts, there is not a sin that can be committed, but I find it in me, and if God leave me to myself, may be committed by me. In this situation your reproof found me, acknowledging that salvation never did come, nor possibly can come, to one less deserving of it than I am.

Go on, then, Sir. Repeat your charges. Make one fault a thousand. Multiply

that by thousands, by tens of thousands, yet still you are far short. I feel more than you can number. I have nothing in me, nothing done by me, nothing I can even think of which is mine own, but what, God knoweth, I loath and abhor myself for. If ever I said or did any thing praise-worthy, it was ye Lord's entirely. The will, y^e power, y^e success was his. He has all ye honour. What was blame-worthy, it was altogether mine own. I take the shame of it to myself, and wish for more of that true humbling which he felt, who confessed, *I abhor myself, and repent in dust and ashes*. Every thing that brings, and keeps a deep sense of this alive on my soul is profitable, because it is the means of keeping up communion with the Almighty Saviour. It affords a fresh conviction, that I have no failings pardoned but through his blood, nor subdued but through his grace. And, I trust, I am living to learn to magnify him for both. In which, if you will give me your prayers, it is y^e only favor I have to ask of you, and a great favor it is; y^e Lord incline your heart to do it fervently, in brotherly love, such as I feel towards you. O pray, Lord bless you to pray for

W. ROMAINE.

Olney, May 8.—76.

MY DEAREST SIR,—Upon my return home yesterday, I found a piece of your letter to Mr. Venn, which he left for me. As I had taken no copy of the preface to the Pilgrim, I employed a good part of to-day in writing another, which by Mr. Crawford's letter, received this evening, I find needs not be sent, as the former (which I have some notion was the better of the two) is recovered. I am glad the Pilgrim is in such forwardness. May the Lord accompany the publication with his blessing, that it may answer your benevolent intentions.

My journey to Yelling was very pleasant, Mr. Barham's company contributed greatly to make it so. And his chaise prevented the fatigue I should otherwise have felt. He sent me a very easy horse, upon which I rode to breakfast with him on Saturday. We dined and spent 2 or 3 hours with Mr. Berridge, which proved a good opportunity. He is but poorly, the infirm state of his health greatly abridges his usual labors; he cannot go abroad so often or so far as he would wish, but I believe the Lord has taught him to bear as well as to do his will. The former is the harder lesson to those who are favoured with a zeal to his service, and a love for souls. We reached Yelling to tea, Mrs. Venn was very kind, and every thing quite agreeable. I preached three times on Sunday; the congregations were tolerably large, especially as the weather was unfavourable, and I think I never saw more serious faces in proportion to the number. At the sacrament there were near four-score, and to appearance they seemed of one heart and one mind. I trust the Lord was in the midst of us: as to myself, my usual dryness of spirit at the Lord's table was not removed, and I thought no person there was so little affected as myself. But in preaching I had no reason to complain for want of liberty. Upon the whole it was a good time. Mr. Ivory, who was at Huntingdon, came over to me, and I was glad of the opportunity of seeing him.

Monday morning we went to Huntingdon, and breakfasted with Dr. and Mrs. Rait. We were very sociable, but had not time for much interesting conversation. They seem to be what we call well-disposed people, but I apprehend not sufficiently impressed at pre-

sent, to feel the necessity of breaking with the world. Some things were said upon the bondage and misery of a half religion, which required no cross, and gave no offence, and we were at least heard with patience. One view I had in this visit, was to consult the doctor upon the wen or excrescence upon my thigh. He examined it, and advised me to show it to some surgeon of eminence in London; he thought it might be safely extracted, and rather recommended the operation. He said it might possibly be no worse and no larger than at present, but that the contrary was possible likewise. And if it should increase or receive a bruise, or become by any means inflamed, the consequences might be bad. I shall think of what he has said, but there is no need of haste. I wish to avoid the surgeon's hands if I can, but I desire to leave every thing with the Lord. And I would willingly decline a London journey for this year, as I foresee enough to engage me in the country.

We returned to Bedford to dinner on Monday, and I came here to dinner yesterday, and found all well. Thus mercy and goodness encompass me abroad and at home. The intimacy the Lord has given me with Mr. Barham, is a considerable addition to the comfort of my situation, and I hope is mutually useful; on my side I find it so, and they tell me it is so on their. I generally expound in the family when I am there, and a few others are occasionally admitted.

By a letter from Mrs. Cowper of Park-street, I am informed her son, who was lost, is found—returned to her from France, after she had given up the hope of seeing him any more. His case has been singular, and I hope the Lord has led him back to receive the Gospel. I believe he is a child of many prayers, and when the Lord enables a parent to wrestle for a child, it is a token for good, and most frequently, I think, the forerunner of a call. I hope by and by to have glorious news to publish of the Lord's goodness to my dear Mr. Cowper. This hope, which never forsook me in the darkest seasons, and encouraged by favorable appearances, which have been encreasing, and still encrease. He is now conversible, and the same man as formerly, or nearly so, except in what relates to his spiritual concerns, and even with regard to these he begins to hesitate, will bear to hear them spoken of, which till very lately he could not, and

will sometimes himself speak of the dark seasons he has passed through: he sees that many of the apprehensions which struck him as the most indubitable truths were groundless, and I believe at intervals he has expectations of a deliverance. There is much yet remains to be done, but I cannot doubt but the Lord is on his way. When the time comes, many will join us in saying, The Lord has done great things. And then I doubt not every thing that has appeared strange and disagreeable will be cleared up. I am sure we shall be helped by your prayers for a happy issue. I have had my share of uneasiness on this painful business, but have been supported by an abiding consciousness that the Lord pointed out and approved our path, and a good confidence that he would one day clear every thing up.

Mr. Crawford's letter contained a £20 note, which he received for Mr. Carlets; I beg you to tell him it came

safe. I expect Sir Harry Frelawney and Mr. Rose on Monday. Please to present our best respects to Mrs. Thornton and your son Mrs. Unwin desires her respects to you.

I am, Dearest Sir,
Your most obedient, obliged Servant,
JOHN NEWTON.

When an opportunity serves, I shall be much obliged to you for some of Dr. Watts's Hymns for Children; the great increase of Mr. Tredon's school, has almost broke me. He has near 60 scholars, and brings them all to my children's meeting at the great house.

I would beg likewise half a dozen of Shaw's Welcome to the Plague, if to be had. I think that book enters more into the spirit and life of religion, than most which I have read; it has come in my way but very lately; I wish it was more generally known; I think it might help to put the talking profession, with which too many satisfy themselves, out of countenance.

POETRY.

(To the Editors.)

GENTLEMEN—I send for insertion, in your poetical department, some lines, written by one now no more, which were addressed to a Christian Pastor, at a period when his mind was agitated and depressed by some of those trials which the best of men have at times suffered from factious and ungenerous spirits. It is well, when the disingenuous and unlovely conduct of some professors, calls forth the true sensibility and kind affections of others. The following soothing, yet animating verses, were written under the impression of these feelings, and tended greatly to cheer the mind of the respected individual to whom they were addressed.

I am, Gentlemen,
Your's respectfully,
S. F. J.

LINES, ADDRESSED TO THE REV.
—, DURING A PERIOD OF
MENTAL DEPRESSION.

"Weepst thou—and why?"
See, the moon still hangs on high:—
Orb of mildness! thou hast shed
Thy silvery light upon that head,
When raised to heaven his soul has been,
And thither borne his flock unseen:
In thy ray hast caught the tear
That gemm'd his eye, when pleading there!
N. S. No. 22.

"Weepst thou—and why?"

Still the swift-winged angels fly:—
Seraphs! bending on your wings,
Ye have heard the sounding strings,
As in mournful melody
He swept the harp of Calvary;
When sounds æolian filled the air
Of Him who hung and suffered there!
The sacred soul-dissolving swell
Ye caught, enraptured as it fell,
And on your plumage oft have borne
News of a prodigal's return!

"Weepst thou—and why?"

Still Jehovah rides the sky:—
God of glory! from thy heaven
Thou hast heard the praises given;
Bowing from thy throne of splendour,
Caught his aspiration tender;
Owned his embassy as thine—
Stamp'd it with thy seal divine,
And in "the earnest" let him see
His reward eternally!

"Weepst thou—and why?"

See yon train of converts nigh.
Heirs of heaven! ye can tell,
How, sporting on the verge of hell,
Ye had pursued your mad career,
Had not his warning caught your ear;
And, midst the darkness of the sky,
Pointed to a star on high,
And bade you to that refuge fly.
Lights, ye on his path are strown!
Gems, ye shall adorn his crown!

3 Y

Still translucent in thine eye
Trembles the tear-drop?—oh! and why,
With such a "cloud of witness" by?
—God, who reigns in brightness shrouded,
Bending from his throne unclouded;
Flaming seraphs round that throne;
Ransomed children—all thine own!
—Cheer, ye orbs, the mist away—
Children, sing him on his way—
Seraphs, bear him on your wings,
Superior to terrestrial things—
God of heaven! wipe thou the tear,
And waft the glistening treasure there!

M.

ODE TO SCOTLAND,

ON VISITING IT FOR THE FIRST TIME,
—THOUGH DESCENDED FROM SCOTTISH
ANCESTRY.

Land of the mountain, hail!
Thy giant peaks arise
From out the deepmost dale,
To pierce the arching skies:
Send forth thy mountain-cry,
Which shook the earth of old,—
It rings of liberty
Where'er its voice has rolled!

Land of the forest, hail!
Deep through thy solemn shades
The hollow storm-winds wail,
And thy dark verdure fades:
O clap thy leafy hands,
And let thy sylvan mirth
Awake the glowing bands
Of freedom o'er the earth!

Land of the torrent, hail!
Whose tumbling waters roar
Down every channel'd vale,
To every distant shore:
Ye floods, your thunder roll
Far to the bellowing main,
And rouse the free-born soul
With Nature's choral strain!

Land of the islet, hail!
Let all that gem-like throng,
Each tufted rock, prevail
To swell the freeman's song:
And while this infant host
Their shriller notes employ,
Re-echoed by thy coast,
Prolong the sounding joy!

Land of the tempest, hail!
Before whose angry sweep
The roots of ages quail,
And foams to heaven the deep:
Send thou its voice, and van,
To peal, to waft the shout
Of disenthralled man
The universe throughout!

Land of the meteor, hail!
Thy mists as incense wreath,
Careering on the gale,
Or sleeping still beneath:

Let votive curls, as erst,
Climb towering to the skies,
As awells the awful burst
Of all these harmonies!

Land of my fathers, hail!
I roam thy lineal child,
Where'er thy vapours sail,
Or leap thy cataracts wild:
My fathers fought beside
Thy noblest chivalry,—
Nor fails the patriot tide,
Nor shall, 'till shrinks the sea?

But dearest to my heart,
That firm heroic band,
Of truth who took the part,
For conscience made the stand:
Your mouldering tombs I seek,
Where the bleak thistle nods,—
Ye, being dead, yet speak,
And prove your cause was God's!

And oh! my father-land,
Dear as thy soil to me,
As freedom's hallowed strand—
In blood, in spirit free:
Compel the hand that weaves
The garland of thy fame,
Among its proudest leaves
To twine the martyr's name!

Leeds.

R. W. H.

PARAPHRASE ON ISAIAH lxi. 3.

"To appoint unto them that mourn in Zion,
to give unto them beauty for ashes, the oil
of joy for mourning, the garment of praise
for the spirit of heaviness; that they may
be called Trees of righteousness, the
planting of the Lord, that he might be
glorified."

ADDRESSED TO A FRIEND.

On them that now in Zion mourn,
The Lord his beauty sheds;
Nor shall they longer sit forlorn,
With dust upon their heads.

The oil of joy their grief repays,
They put their mourning by,
And for the cheerful robe of praise
Exchange the heavy sigh.

Like goodly trees, with fruit extant,
Their heavenly stock they prove,
Till he who planted shall transplant
To fairer climes above.

There, blooming by the living streams,
His glory they'll display,
And spread their boughs beneath the beams
Of everlasting day.

J. S.

REVIEW OF BOOKS.

The Ecclesiastical History of the Second and Third Centuries. Illustrated from the Writings of Tertullian. By John Bishop of Bristol. Bristol: Rivington, 8vo. Price 12s. 6d.

THE history of Apostolic Acts written by Luke forms a memorable and striking contrast, not only to the ecclesiastical events of the succeeding ages, but to the manner of treating ecclesiastical subjects, and writing ecclesiastical history, which subsequently prevailed. It is a refreshment and a solace to peruse the evangelic record of those transactions which led to the first establishment of the Gospel in various countries beyond the boundaries of Judea; but when we wish to pursue the narrative, and trace the continued progress of the church of Christ, we seem to have forsaken a plain and strait-forward path, and to be treading only upon thorns and briars, or to be utterly bewildered amidst thickets and bogs. Milton might well denominate them "the muddy and strawy ages which followed the apostles;" for it is impossible to contemplate them without pain for the grievous perversions to which the Gospel was subjected, nor without disgust at the frivolity and absurdity of most of the controversies which engaged the attention of ecclesiastics. Hence the ablest pens have been employed upon the subject of early ecclesiastical history without success. After years of laborious research, and volumes of learned disquisition, we are taught little of the state of Christ's religion, but are entertained with histories of speculations which never could be settled, and which, if they could, would be of no importance. The history of those ages, therefore, has been the Gordian-knot of theologians, and the jest-book of in-

fidel annalists. Men of all sects and parties have tried, in vain, to make the fathers consistent with one another, or consistent with themselves, or consistent with their apostolic predecessors; while such writers as Gibbon, Bayle, and Hume, have endeavoured to ridicule Christianity itself, under cover of the hideous and distorted mask which those ages have laid upon its fair face.

We do not know that we ought to complain against ecclesiastical historians as generally wasting their own labour and their readers' time, by merely reciting the heresies and persecutions which harassed the church, or the controversies and speculations which amused its rulers. The materials which have come down to us, with the exception of the Apologies and Defences, are barren of information as to all the more interesting points of Church History, and are stuffed with silly tales of alleged miracles, or with childish babblings, nearer akin to Rabbinical and Talmudic fables, than to the useful and practical theology of the New Testament.

Dr. Kaye does not appear to us to have succeeded in producing a History of the Second and Third Centuries; for little more is to be gathered from his volume upon this subject than a few general facts, which were quite as well understood before. And we are not aware that he has added any thing to the knowledge we already possessed concerning either the internal economy, the discipline, or the extension of the church. Yet the volume possesses considerable merits as an analysis of Tertullian's writings, and the controversies in which he engaged. It is certainly by no means a matter of general interest to know what that learned father believed,

nor to trace the reasons by which he supported his speculations. Most of his reasonings are as little worth regarding as his opinions are worth knowing. It is certain that no accessions can be made to christian theology by the study of Tertullian's works, and we almost think the good Bishop of Bristol must have felt the task of wading through such a continent of mud not a little irksome, and that, now he is able to define its boundaries, and to tell us its contents, he can feel little complacency in the results. It is true, he undertook the work "with a view to the illustration of the doctrine and discipline of the Church of England;" but we confess we are not able to discern where the rays of illustration fall, nor what honour it could be to the Church of England to derive illustration from such a source. Indeed, one of the chief points which Dr. Kaye brings out from Tertullian's writings is the *independence of the primitive churches*. Whether this bears on the defence of the Church of England, or rather favouring other churches, the reader shall judge.

"The passages already alleged sufficiently prove that, in Tertullian's estimation, the apostolic churches were independent of each other, and equal in rank and degree. He professes, indeed, a peculiar respect for the Church of Rome: not, however, because it was founded by St. Peter, but because both that apostle and St. Paul there sealed their testimony to the Gospel with their blood, and St. John was there thrown into the cauldron of burning oil."—pp. 236.

This is a valuable testimony, in addition to the many already given by almost every other ecclesiastical writer, to the accuracy of those views entertained by our churches on this important point. A church of Christ, it is now agreed, is a *voluntary society of faithful men*; and every such society, upon Bishop Kaye's testimony, after Tertullian, was, in the apostolic age,

independent of every other such society.

There are many parts of the volume which have excited our high admiration both of the ability and candour of Dr. Kaye. We cannot, indeed, applaud his lengthened explanations of the absurd opinions and vague reasonings of his author upon many speculative points; still less can we commend the chapter entitled *The State of Letters and Philosophy*. It is superficial and unsatisfactory in a high degree, and would more properly be entitled *On the Metaphysics of Tertullian*. We are very far, however, from wishing to depreciate the Bishop's work. With some sections we have been much pleased, and must be allowed to present our readers with one passage on a very important point, which we read with great satisfaction. It relates to the cessation of the miraculous powers of the church.

"The miraculous powers conferred upon the apostles were the credentials, by which they were to prove that they were the bearers of a new revelation from God to man; and thus to mark the commencement of a new era in the order of the divine dispensations. We might therefore infer, from the purpose for which they were conferred, that they would in process of time be withdrawn. That they have been withdrawn, is a fact which few Protestants will controvert, though great difference of opinion prevails respecting the precise period to which we must refer this important alteration in the circumstances of the church. Gibbon has endeavoured to controvert what he terms the insensibility of the Christians to the cessation of miraculous gifts, into an argument against their existence at any period. 'So extraordinary an event must,' he argues, 'have excited universal attention, and caused the time at which it happened to be precisely ascertained and noted. But in vain do we consult ecclesiastical history, in the hope of assigning a limit to the period, during which supernatural powers subsisted in the church: we find pretences to them advanced in every age, and supported by testimony no less weighty and respectable than that of the age which preceded it.' The inference which he manifestly intends his reader to draw is, that, as pretensions to miraculous gifts

have been asserted in all ages, and continue to be asserted even at the time when he wrote,—and every reasonable man was convinced of their cessation,—those pretensions were in all ages equally unfounded. The argument is plausible, and is urged with the author's wonted ingenuity and address. Yet the supposition, that miraculous powers were *gradually* withdrawn from the church, appears in a great measure to account for the uncertainty which has prevailed respecting the period of their cessation. To adopt the language of undoubting confidence on such a subject, would be a mark no less of folly, than presumption; but I may be allowed to state the conclusion to which I have myself been led, by a comparison of the statement in the book of Acts with the writings of the fathers of the second century. My conclusion then is, that the power of working miracles was not extended beyond the disciples upon whom the apostles conferred it by the imposition of their hands. As the number of those disciples gradually diminished, the instances of the exercise of miraculous powers became continually less frequent, and ceased entirely at the death of the last individual on whom the hands of the apostles had been laid. That event would, in the natural course of things, take place before the middle of the second century: at a time when, Christianity having obtained a footing in all the provinces of the Roman empire, the miraculous gifts conferred upon its first teachers had performed their appropriate office, that of proving to the world that a new revelation had been given from heaven. What, then, would be the effect produced on the minds of the great body of Christians by their gradual cessation? Many would not observe, none would be willing to observe it; for all must naturally feel a reluctance to believe that powers, which had contributed so essentially to the rapid diffusion of Christianity were withdrawn. They who remarked the cessation of miracles would probably succeed in persuading themselves that it was only temporary, and designed, by an all-wise Providence, to be the prelude to a more abundant effusion of supernatural gifts upon the church. Or if doubts and misgivings crossed their minds, they would still be unwilling openly to state a fact which might shake the steadfastness of the friends, and would certainly be urged by the enemies of the Gospel as an argument against its divine origin. They would pursue the plan which has been pursued by Justin Martyr, Theophilus, Irenæus, &c.; they would have recourse to general assertions of the existence of supernatural powers, without attempting to produce a specific instance of their exercise. The silence of ecclesiastical history respecting the cessation of miraculous

gifts in the church, is to be ascribed, not to the insensibility of Christians to that important event, but to the confined operation of prejudice and policy—of prejudice, which made them reluctant to believe—of policy, which made them anxious to conceal the truth.”—pp. 96—100.

With this extract we must take our leave of Dr. Kaye, not without thanks for the gratification his work has afforded us, nor without deep regrets for the trifling results of his laborious researches. We have yet to expect an *Ecclesiastical History* of the interesting period to which this work refers.

A Parting Memorial: consisting of Miscellaneous Discourses, written and preached in China; at Singapore; on board Ship at Sea, in the Indian Ocean; at the Cape of Good Hope; and in England. With Remarks on Missions, &c. &c. By Robert Morrison, D.D. F.R.S. M.R.A.S., President of the Anglo-Chinese College, &c. &c. 8vo. pp. 411. 10s. 6d. Simpkin and Marshall, 1826.

THE title and contents of this volume forcibly remind us of the last injunction of the adorable Redeemer. He left this plain, and authoritative command, “Go ye into *all the world*, and preach the Gospel to *every creature*,” as a “parting memorial” of his benevolent designs, and required that it should be obeyed by his disciples in every successive age, “till the end of the world.”

The “last words” of a friend about to leave his native shores, or to enter on “that land from whose bourne no traveller has returned,” are usually regarded with extreme interest and veneration. Considering the “last words” of the Saviour, as expressing his valedictory wish, it would be, at once, our duty and interest practically to regard it. But how powerful soever might be the inducement to obe-

dience, arising from the thought that it was the parting injunction of a friend; yet it ought not to weaken the motive to obedience, arising from the consideration, that it is the plain, positive, and irrevocable command of our great Lord and Master!

We are sorry to observe, in some quarters, sentiments prevailing respecting the "coming of Christ," and the establishment of his kingdom, the tendency of which is to diminish the force of this command, and to induce a relaxation of effort in the missionary cause. Were these sentiments restricted to the *time* and *manner* of the Saviour's appearing, they would be comparatively harmless. But connected with them are numerous speculations respecting the nature of the kingdom itself, and the agents by whose instrumentality it is to be established; and the consequent tendency is to divert the attention of the christian world from the simple and authoritative injunction of our Lord. The friends of missions are reproached, if not directly, at least, by implication, as having formed wrong notions respecting the final triumphs of the Gospel, as having misunderstood the nature and meaning of the Scripture prophecies, and as having adopted wrong measures, and employed improper agents for the conversion of the world. Happily, however, there is so much diversity and unintelligibility, contrariety and extravagance in the sentiments to which we have referred, that we may confidently anticipate that their baneful influence will be neutralized, if not destroyed.

Without entering on the speculations, whether the Jews or Gentiles are to have the priority of conversion, or whether the conversion of the Gentiles is to be effected by the instrumentality of the Jews, or whether the kingdom of Christ is to be speedy or remote in its establishment—the commission of

the Saviour is plain and intelligible; and enforces the duty of attempting the evangelization of the world, irrespective of peculiar times and seasons. It is a command universal in its obligation, extent, and application. Mankind, as destitute of the Gospel, as perishing for "lack of knowledge,"—"whether Jews or Gentiles, Barbarians or Scythians, bond or free," were the objects of the Redeemer's solicitude; and for whose salvation he bid his servants "go forth and declare the everlasting Gospel." This sentiment is frequently and powerfully advocated in the volume before us. We were peculiarly gratified in perusing the liberal, enlightened, and comprehensive views it contains of the fraternity of mankind—of the "oneness" of the human family.

"Since," says the author, "God has made of one blood all nations of men: since there is one God and Father of all, and he made human beings of the same material, there is a manifest kinredship or equality amongst mankind. Too long have false notions of individual superiority, of family greatness, and of the right of some nations to dominate over the rest, and notions of a mistaken patriotism led man to despise and disregard, if not hate and injure his fellows, for all of whom, we this day claim the rights of consanguinity and brotherhood."

"As salvation is not designed to be limited to one country, so the command of Zion's King to his people, is not to confine their notification of his redeeming work to any one country; but to 'go into all the world, and proclaim the Gospel to every creature.' In a peculiar sense, the religion of Jesus makes men 'citizens of the world.' It calls on them, not to confine their attention or their benevolent efforts only to persons who live under the same civil government with themselves; but to extend their attention, their care, their benevolence to all human beings, whom their Creator has made of the same blood as themselves; who occupy, as well as themselves, a part of their heavenly Father's wide domain; who, as well as themselves, are under his government. Shall Christians, then, limit or extend their concern and their efforts to promulgate the Gospel of Christ, just as human governments may be removed and extended."

Animated by these sentiments, the respected author of these discourses embarked, nineteen years since, for the distant shores of Eastern Asia. That portion of the missionary field to which he has devoted his labours is immensely important, both as it regards the number and character of its inhabitants: It appears to have been, through successive generations, and still is, the most deeply entrenched and strongly fortified of all the strong holds of Satan. Its political and moral barriers against the introduction of the Gospel, seem less vulnerable than the stupendous wall that bounds the limits, and constitutes the defence of the empire.

"Every nation," Mr. Douglas observes, "has its vulnerable point, by means of which it is rendered accessible to christian instruction. The Chinese are 'a reading nation.' Their desire for reading, then, is the point of attack to which the attention of Christendom should be constantly alive. Preaching to the Chinese as a nation, is at present impracticable. The press, therefore, must be unceasingly employed to furnish them with the 'word of life.'"

It is happy for China, that in her first Protestant Missionary she has so powerful an advocate of her claims—one whose very soul is absorbed in her interest—whose love for her welfare has become the ruling passion of his breast. And so powerfully predominant is it, that Mr. Foster's elegant description of the decided man graphically delineates Dr. Morrison's mental character.

"The subject of such a commanding passion wonders, if indeed, he were at leisure to wonder, at the persons who pretend to attach importance to an object, which they make none but the most languid efforts to secure. The utmost powers of the man are constrained into the service of the

favourite cause by this passion, which sweeps away, as it advances, all the trivial objections and little opposing motives, and seems to open a way through impossibilities."

"The man seems rigorously intent still on his object as he walks, regales, or mingles with domestic society, and appears to despise all feelings that will not take rank with the grave labours and decision of intellect, or coalesce with the unrelenting passion, which is his spring of action."

The Doctor is unquestionably fired with a noble enthusiasm in behalf of China—an enthusiasm, however, which, on account of the object it has in view, is only the dictate of sobriety and truth. To the influence of this passion must be attributed several of the apparently severe reflections contained in these discourses. What appear difficulties and obstacles to others, are not so to him. Diligence and perseverance, with the blessing of heaven, he conceives will accomplish wonders. On this principle he has acted, and the effects of his devoted attachment to China, and his persevering labours in her behalf, are seen in his stupendous Chinese Dictionary,—in his translations of the Chinese Scriptures,—in his other literary and evangelical publications, to facilitate the acquisition of the Chinese language, and to extend the knowledge of the Redeemer. This irrepressible desire of promoting the evangelization of China, influenced all his thoughts and labours during his stay in England, and has compelled him to re-embark for the distant shores of the Eastern Archipelago.

Whilst in England, Dr. Morrison preached, wrote, and gave instruction, with a view of exciting an interest in behalf of China in the breasts of his countrymen—he pleaded the importance of the press, as an instrument for the conversion of the nations of the earth,

and especially of the Chinese; and "in accordance with the principle he so often advocated, he availed himself of the press, to leave with his friends and the public," the volume before us, as a "Parting Memorial." It contains twenty-six discourses, on various passages of Scripture, and seven essays, or tracts, on various subjects connected with the dissemination of the Gospel. It is a peculiarly interesting volume, both on account of the character of the discourses, and the places in which they were delivered.

Four were preached in China; five on board the "Waterloo," on the passage from China to England; one in Dr. Philip's Chapel, at the Cape of Good Hope; and the remainder at various places, and on various occasions, in England. The sermons are characterized by great simplicity of style, by scriptural correctness of sentiment, and by considerable earnestness of appeal. The author appears not to have aimed to produce a volume merely to please, but to benefit. The choice of his subjects, and the manner in which they are treated, show that he was intent on one great object—the communication of religious truth, and impressing its importance most deeply on the mind! We certainly should not class the volume before us with either the most eloquent or most learned discourses which have been issued from the press. But it is a volume most justly deserving the serious attention and constant perusal of every lover of truth, humanity, and religion. We therefore most cordially recommend it to our readers, feeling assured that they will not rise from its perusal without being deeply impressed with a conviction of their own obligations to redeeming mercy, and of the necessity of using prompt and unceasing efforts for the salvation of mankind.

The discourses delivered in China, and on board the *Waterloo*, are of a general character. Those delivered in England are either missionary sermons, or are made to bear with peculiar tact on the missionary cause. In these latter discourses, and, indeed, throughout the volume, there is scattered considerable information, respecting the state of the civilization, philosophy, morals, and religion of the Chinese; together with several of the moral maxims and aphorisms of their most celebrated sages.

The volume is essentially missionary in its character and tendencies, and contains the most enlightened views, powerful arguments, affecting details, and energetic appeals on the subject of missionary exertion, we ever remember to have seen. We might easily fill our columns with interesting paragraphs on this all-important subject; but our limits require that our quotations should be few.

In the sermon, entitled "Regard to the Affairs of Others," the following affecting paragraph occurs:—

"Since Augustine, the first Archbishop of Canterbury, obtained a footing in this then pagan land, to what a degree have the means of Christian knowledge increased? It is not, however, for your preacher to describe the difference of means enjoyed by this country and that land from which he has returned for a season. It has taken, at least, ten centuries to bring you to the state of Gospel privilege in which you are this day; and it is not easy for you to look back and realize the pagan state of the Saxon heptarchy. But I have actually experienced a similar state of moral and religious degradation in yonder Eastern hemisphere. The people there are not, in a physical point of view, worse off than you. Their climate is not to them generally insalubrious: they have food and raiment, and sunshine and shower, which contribute to the gladness of the animal spirits. But the Christian Church Protestant has not, till yesterday, taken any pains to convey to them the glad tidings of salvation. The heathen know, by history and experience, the un-

substantial and unsatisfying nature of all sublunary pursuits; of pleasure, of ambition, of riches, of honours—they feel that they are sinners against conscience, which accuses them; but still Satan keeps them in a dark prison, and Christians take little pains to send them the light of Gospel liberty—they remain in darkness and in bondage, hugging their chains, observing rites which cannot profit, cherishing hopes which must prove fallacious, and dreading evils from every cause but the real one—sin against God. There are yonder, who can read, Chinese people equal in number to a fourth of the population of the world, and there are not there more than four efficient ministers of the reformed religion, for nearly three hundred millions of human beings. The United Kingdom of Great Britain would be better circumstanced than those regions, as to the attainment of Christian knowledge, were all religious books in the land consumed by fire—the churches and chapels demolished—the colleges and academies overthrown—and the ministers of religion annihilated, for after all this havoc and destruction, there would be, I believe, hundreds of thousands of spiritual Christians possessed of divine knowledge, and willing and able to preserve this knowledge, and to re-edify an apparently ruined Christianity in this land. Whilst yonder Satan sits enthroned, and receives the mistaken homage of millions, under the appearance of an endless variety of demon gods, heroes, and virgins, and saints, and spirits of rivers, and mountains, and hills, and the manes of parents and ancestors. And yonder, lying miracles, and false prophets, and cunning diviners and astrologers, and ignorant or self-deceived or hypocritical priests, and monks, and nuns, and masses of pagan origin; and a delusive mummery of unintelligible words every where abound. And in some cases, where the minds of the educated and thinking men revolt at these vulgar deceptions of the devil, and misguided men and women, they rush from the extreme of a gross superstition to atheism and annihilation, and live with no better pursuits, and die with no higher hopes than the beasts that perish.”—pp. 228, 229.

We intended to have given some extracts from some other discourses, but we must forbear. We cannot, however, pass on without recommending to the most devout attention the two sermons, entitled “The Constraining power of the Saviour’s Love,” and “The anticipated End of the World.”

In the papers, at the close of the volume, there are some admirable

N. S. No. 22.

remarks on the Qualifications of Missionaries, and Missionary Directors.

We could have wished that there had been less severity in some of the Doctor’s remarks in the paper on the “Qualification of the Directors;” but we shall rejoice in finding that there is no ground for apprehension on the subject. The missionary cause is one whose magnitude and importance require the consecration of all the talents and energies, and much of the time of its Directors. The business is too multifarious and urgent to be despatched at casual intervals, or by occasional and unpunctual attendance at its meetings for business. It would be desirable, were it possible, that a Missionary Director should devote all his time to the glorious cause, or, at least, that he should engage in no other Society, an attendance on which would interfere with the regular discharge of his missionary duties. There is some truth in the allegation of the author, “that missionary labour is esteemed a low service;” and we think that the seeming want of respect for the missionary character, and sympathy for his circumstances, and interest in his welfare, which is in some cases evinced, is to be attributed to the influence of this sentiment. We trust, however, that the remarks of the worthy Doctor, in his closing papers, will be the means of promoting mutual respect, sympathy, and interest, between all who are engaged in the common cause, from the most responsible Director, to the humblest contributor, and inducing them to consider themselves only as servants of one Lord and Master, are equally important in their respective stations, and that in this cause, the only justifiable pre-eminence is that of devotedness to its interest and services.

3 Z

The paper on the Qualifications and Duties of Missionaries is important and just. The days have long since passed, in which it was considered, that any person, with sufficient piety and zeal, however deficient in mental abilities and attainments, would be competent for a missionary. It is now generally admitted, that the mental powers and literary attainments of a missionary should be equal, if not superior, to those of a minister at home. The languages—the mental character—the ingenious sophistry—the hardened and garrulous infidelity of many of the nations, amongst whom the missionaries labour, present insuperable difficulties to men destitute of mental cultivation and literary knowledge. How frequently have the various missionary societies suffered, through the injudiciousness and inefficiency of their unqualified agents. The reproach is now nearly wiped away—men of talents and industry, as well as piety, have consecrated, and are consecrating themselves to the Lord. We can triumphantly direct the literary opponents of the missionary enterprise, to a Martyn and a Henderson—to a Carey and his co-adjutors—to a Milne and an Ellis—and though named the last, not the least—the celebrated author of these discourses, as holding no mean place in the republic of letters, and as deserving, by their literary labours, to say nothing of their benevolent exertions, the admiration of mankind.

Whether it would be desirable that our most talented ministers, already occupying important stations of usefulness at home, should abandon their posts, and enter on foreign service, as suggested and contended for by the Doctor, in which he has been supported by the Rev. H. Townley, may be questionable. That the churches should exert their

influence in advising qualified individuals to give themselves to the glorious cause, and should send them forth, or recommend them to their missionary directors, as suitable agents to be sent forth, we think correct and desirable. But, if we are to make the primitive practice our exclusive rule, and not to be regulated, in some cases, by the difference of our circumstances, our missionaries ought to become itinerants of the globe—frequently returning home—giving an account of their services—making periodical visitations of the places in which they have previously and vigorously laboured. The apostles were miraculously enabled to speak in various languages, and they confined their attention chiefly to preaching. But to become sufficiently acquainted with the languages of the heathen, so as to speak fluently and intelligibly on religious subjects, requires great mental effort and much application—an effort and application for which, without intending any reflection, we may safely affirm, many of our most valuable settled ministers would, at their time of life, be wholly incompetent. Their preaching talents may be of a superior order, but these alone are insufficient, and in some cases, as in China, for the present are comparatively useless. That some of our most pious, zealous, and prudent ministers, should be selected to superintend missionary establishments, or to act as agents for the Missionary Society in distant lands, or to form deputations to visit occasionally distant missionary stations, we think highly important and desirable. But for missionaries, we should most decidedly approve of men of talent, piety, and zeal, the prime and flower of whose life should be consecrated to this noble service.

We do, however, most cordially

agree with the respected author, that the efforts already made in behalf of the heathen bear no proportion to our obligation and their necessities, and that the commandment of the Redeemer will not be fulfilled till the tidings of mercy have been sounded through every land, and have greeted every mortal ear.

Lengthened as have been our remarks, we cannot forbear quoting, and recommending to the most serious consideration of all our readers, the closing paragraph of the "Parting Memorial."

"It has occurred to me, that zealous Christians, in the same neighbourhood, might with great advantage meet occasionally, without any of the formalities of an association, to inform themselves fully concerning foreign churches, and Missionary stations generally: whilst the members of each association, attaching themselves especially to one or two missions, for the purpose of interesting themselves especially in their behalf, and writing out an occasional letter of Christian sympathy or congratulation, in the united names of the persons so assembling. An autograph communication from a faithful soldier in the field, in return, would interest the hearts of the disciples more than a printed despatch ever can. All the missionaries I have known have felt the want of private expressions of Christian sympathy, and tokens of friendship in contradistinction from merely official correspondence. Friendship and love are, of all human supports, the most powerful to the heart of man. Adieu."

We now take our leave of the worthy Doctor, cordially thanking him for his interesting volume, and trusting that it will be read by every lover of humanity and religion.

The United States of America compared with some European Countries, particularly England: in a Discourse delivered in Trinity Church, in the City of New York, October, 1825. With an Introduction and Notes. By the Right Rev. John Henry Hobart, D. D. Bishop of the Protestant Epis-

copal Church in the State of New York. London: Miller, 1826. 48pp. 8vo. 2s.

THE Church of England had not long recovered from that paroxysm of revenge, which drove into American exile thousands of holy and high minded Englishmen, before she discovered that the settlement of christian churches in the colonies, without state patronage or episcopal control, was an inconvenient precedent, which might eventually lead to comparisons not to her own advantage. It therefore soon became an object of great importance with the Society for Promoting Christian Knowledge, to foster the growth of an Episcopal Church in New England, and its sectarian proceedings provoked Mr. Whitefield to remark, that it was a Society for promoting Episcopacy, rather than the Gospel.

Various proposals were made for the establishment of an American Episcopate; but the settlers abroad, and the Dissenters at home, viewed the extension of prelatical authority in the Colonies with a jealousy which evinced their intimate acquaintance with the spirit and tendencies of that system. At length the close of the revolutionary struggle secured political equality to all sects, and gave independence to the United States; and consequently the American clergy, who were devoted to the discipline of the Church of England, found themselves, as the subjects of the republican government, separated by a gulf as wide as the Atlantic, from a national hierarchy and lordly domination. Conscientious in their conviction, that the Christian ministry is divinely constituted in the three orders of Bishop, Priests, and Deacons, some arrangement became necessary to render them independent of the Mother Church of England. They deserved this at her hands, and therefore, in the

negotiations which, so happily for the world, terminated the unnatural and disastrous war between this country and the Colonies, arrangements were made for the consecration of American Bishops, and an Act of Parliament, that indispensable authority in the spiritual affairs of the Church of England, was passed, permitting the Metropolitan to consecrate the elected Bishops of the Anglo-American Church. In consequence of this legislative permission, the Minister Plenipotentiary of the United States introduced to the Archbishop of Canterbury Dr. Provost, Bishop elect of New York, and Dr. White, of Philadelphia, who were, in the month of February 1787, consecrated at Lambeth Palace by his Grace, assisted by his right reverend brethren of Bath and Peterborough. Whatever, therefore, of mystic influence and authority is usually imparted by this mode of maintaining the apostolical succession, was on this occasion fully communicated by archiepiscopal hands to these Transatlantic prelates, and every priest they have since consecrated, must be regarded, by all good churchmen, as a duly-qualified Bishop. We have indulged in these historical remarks to establish the legitimate claims of Dr. Hobart, Bishop of the Protestant Episcopal Church in the State of New York, and author of this sermon before us, to all the authority which is religiously conceded by orthodox churchmen to clergymen of his order.

We might, however, have taken a shorter course; for a certain journal, that gauges with marvellous precision the orthodoxy of the Episcopal clergy, long since pronounced most favourably on the soundness of Dr. Hobart. "His high character, great services, sound principles, have been well known for many years." Yea, the writer of that article did not

hesitate to proclaim him, "the most efficient and distinguished member" of the Anglo-American Church. It was, in course, to be expected, that when such a prelate (to recruit his impaired health) visited this "father land," that a reception would be given him as flattering as his episcopal character was eminent. Such he received from his episcopal brethren and other influential members of the Church of England, who, by their marked attentions, testified how cordially they could fraternise with this "distinguished member" of the American Church. All the sources of information were open to him; and he was called to contemplate his own beloved order, lodged in palaces, enthroned in cathedrals, and "rearing their mitred fronts in Courts and Parliaments."

This splendour, however, did not gratify Dr. Hobart, for he regarded it not as a celestial radiance, but rather as that lurid phosphoric light which marks the presence and progress of corruption.

On his return to the United States, he delivered the discourse before us to his own charge at the Trinity Church, New York, and which contains his deliberate judgment on the state of the Mother Church of Great Britain, which will require no ordinary adroitness to prove either partial or untrue. Fearing lest the imputation of ingratitude should be cast upon him, he fully acknowledges, with emotions of the liveliest gratitude, the abundant hospitalities and attentions which gladdened his residence in England, and then proceeds—

"But surely this powerful feeling is not to repress the exercise of the privilege, and indeed the duty, of every person who may have the opportunity, of comparing his own country and church with others, not for the unworthy purpose of petty boasting, but in the elevated view and hope, however humble his influence, of advancing the great interests of the human kind, and the divine cause of the kingdom and church of Jesus Christ.

Hospitalities and attentions, estimable as they may be, would, at such a price, be much too dearly purchased.

"No—I revere and love England and its church; but I love my own church and country better. 'If I forget thee, O Jerusalem, may my right hand forget its cunning. If I do not remember thee, may my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.'

"It is with a view to nourish the same sentiments in you, that I have indulged in remarks which some may think unnecessary and invidious. But what I have said, has been dictated by a paramount sense of duty, which, when clear and decided, ought not to look to personal consequences—by a deep and deliberate conviction that you cannot be made sensible of the great superiority of your own church in many particulars of human arrangement, but by the comparison which I have made. And you ought to know and to feel this superiority, not for the purpose (I repeat it) of nourishing a foolish vain-glory, but of cherishing that enlightened and warm attachment to your church, which only will lead to zealous and unabating endeavours to preserve her purity, and extend her hallowed influence.

"Nor is this comparison without another important object. Common opinion often identifies our church, not merely in the cardinal points of faith, of ministry, and of worship, in which we are proud thus to be identified with the Church of England, but in the organization which results from her connection with the state. This erroneous view of our church has subjected her, in various places and at different times, to an odium which, preventing a dispassionate examination of her real character, of her apostolic and primitive claims, has seriously retarded her progress. It has been insinuated, if not openly asserted, that we secretly desired the establishment, the honours, and the wealth of the Church of England. God forbid (I speak reverently and most seriously) that we should ever have them. It may be doubted whether, in their present operation, they are a blessing to the Church of England. They weigh down her apostolic principles; they obstruct the exercise of her legitimate powers; they subject her to worldly policy; they infect her with worldly views. Still in her doctrines, in her ministry, in her worship, she is 'all glorious within'—and thanks to the sound, and orthodox, and zealous clergy, who have been faithful to her principles, she is still the great joy and the great blessing of the land. It would be impossible to sever the church from the state, without a convulsion which would uproot both, and thus destroy the fairest fabric of social and religious happiness in the European world.

"But many of the abuses to which secular interest and views have subjected the Church of England, and many even of the original defects of her constitution, might be, and may we not hope will be, corrected and remedied by the gradual but powerful influence of *public opinion*. And it therefore is a high act of duty and of friendship to that church, to direct the public attention to those abuses and defects. For if the Church of England were displayed in her evangelical and apostolic character, purified and reformed from many abuses, which have gradually but seriously diminished her influence, greater would be the blessings she would diffuse, more limited and less inveterate the dissent from her, and more devoted the grateful attachment of her members. We want not, therefore, the wealth, the honours, or establishment of the Church of England. With the union of church and state commenced the great corruptions of Christianity. And so firmly persuaded am I of the deleterious effects of this union, that if I must choose the one or the other, I would take the persecution of the state rather than her favour, her frowns rather than her smiles, her repulses rather than her embraces. It is the eminent privilege of our church, that, evangelical in her doctrines and her worship, and apostolic in her ministry, she stands as the primitive church did, before the first Christian Emperor loaded her with the honours that proved more injurious to her than the relentless persecution of his imperial predecessors. In this enviable land of religious freedom, our church, in common with every other religious denomination, asks nothing from the state, but that which she does not fear will ever be denied her—protection, equal and impartial protection."—pp. 33—37.

Often have congregational Dissenters maintained, that the unhallowed alliance between the ecclesiastical and civil establishments of our country is opposed to the spirit of Him who said, "My kingdom is not of this world;" and that the punishment of this departure from primitive Christianity, was apparent in the secular and worldly state of the great majority of the members of the National Communion. But this testimony has been repelled with proud disdain, and we have been regarded as their enemies, because we have told them the truth. Here is a Bishop, however, of their own communion, who, free from party influence and party pre-

judices, after a cool survey of their system, confirms our testimony and advocates our great principles; but on this subject, we fear, they will not believe, though one should arise from the dead.

Our readers will be anxious to learn in what parts of ecclesiastical polity Dr. Hobart considered the Protestant Episcopal Church of America to be superior to that established in these realms.

"The American Episcopal Church has cause of congratulation, that having received, through the Church of England, the faith as it was once delivered to the saints, the ministry as it was constituted by the apostles of our Lord, and a worship conformable to that of the first Christian ages, she professes and maintains them in their primitive integrity, without being clogged or controlled by that secular influence and power which sadly obstruct the progress of the Church of England, and alloy her apostolic and spiritual character.

"Look at the most important relation which the Church can constitute, that which connects the pastor with his flock. In the Church of England, this connexion is absolute property. The livings are in the gift of individuals, of the government, or corporate bodies; and can be, and are, bought and sold like other property. Hence, like other property, they are used for the best interests of the holders, and are frequently made subservient to the secular views of individuals and families. And they present an excitement to enter into the holy ministry, with too great an admixture of worldly motives, and with a spirit often falling short of that pure and disinterested ardour which supremely aims at the promotion of God's glory and the salvation of mankind.

"The connexion thus constituted entirely independent of the choice or wishes of the congregation, is held entirely independent of them. And such are the gross and lamentable obstructions to the exercise of discipline, from the complicated provisions and forms of their ecclesiastical law, that common and even serious clerical irregularities are not noticed. In a case of recent notoriety, abandoned clerical profligacy could not be even tardily subjected to discipline, but at an immense pecuniary sacrifice on the part of the Bishop who attempted to do that to which his consecration vows solemnly bind him.

"The mode of support by tythes, though perhaps as part of the original tenure of property, not unreasonable nor oppressive, is still calculated to prevent, in many cases, cordial and affectionate

intercourse between minister and people. Indeed, even where clerical duty is conscientiously discharged, the state of things does not invite that kind of intercourse subsisting among us, which leads the pastor into every family, not merely as its pastor, but its friend.

"I need not observe how superior, in all these respects, are the arrangements (doubtless not without their inconveniences, for no human system is perfect) of our Church. To the congregations is secured the appointment of their clergymen, under regulations that prevent, in episcopal supervision and controul, the choice of heretical or unworthy persons, and his support arises from their voluntary contributions,—the connexion is thus one of choice, and therefore of confidence and affection. The provisions for ecclesiastical discipline can arrest the progress of the unworthy clergyman, and put him away from the congregation he is injuring and destroying; and the church which he is disgracing; and happy are the effects in the general zeal and purity and exemplary lives of the clergy, and the affectionate intercourse that subsists between them and their flocks. Often have I taken pride and pleasure in exciting the astonishment of those who supposed and contended that the voluntary act of the people would not adequately provide for the clergy, by stating in my own case, the continuance of my salary, the provision for my parochial duty, and the ample funds by which I was enabled to leave my congregation and my diocese.

"Advance higher in the relations that subsist in the Church, to those which connect a Bishop with his diocese. The commission of the Bishop, his episcopal authority, is conveyed to him by the Bishops who consecrate him. But the election of the person to be thus consecrated is nominally in the Dean and Chapter of the cathedral of the diocese; and theoretically in the King, who gives the Dean and Chapter permission to elect the person, and only the person, whom he names; and thus, in the actual operation of what is more an aristocratical than a monarchical government, the Bishops are appointed by the Cabinet or the Prime Minister; and hence, with some most honourable exceptions, principally recent, the appointments have notoriously been directed with a view to parliamentary influence. Almost all the prelates that have filled the English sees, have owed their advancement not solely as it ought to have been, and as, in our system it must generally be, to their qualifications for the office; but to a secular interest, extraneous from spiritual or ecclesiastical considerations.

"Advance still higher—to the Church in her exalted legislative capacity, as the

enactor of her own laws, and regulations, and canons. The Convocation, the legitimate legislature of the Church of England, and the high grand inquest of the Church, has not exercised its functions for more than a century. And the only body that legislates for a Church thus bound by the state and stripped of her legitimate authority, is Parliament, with unlimited powers—a House of Lords, where the presiding officer may be, and it is said to have been, a dissenter—a House of Commons, where many are avowed dissenters, and where, whenever church topics are discussed, ample evidence is afforded that the greatest statesmen are not always the greatest theologians.

“Let me not be misunderstood—I am not speaking disrespectfully of dissenters, nor entering into the question of the propriety of their participating in the civil government of England. But what business have dissenters with legislating for a Church, from which they dissent, and to which they are conscientiously opposed?”

“I need not remark to you how superior are the arrangements of our ecclesiastical constitutions. These provide in Diocesan Conventions, consisting of the Bishop, the Clergy, and the delegates of congregations; and in a General Convention of the Bishops, the Clergy, and the representatives of the Laity, with a negative on each other, for the full, efficient, and vigorous exercise of the legislative, executive, and judiciary powers of the Church; and at the same time secure in every department, and in every officer, that responsibility which is essential to a zealous and correct administration of ecclesiastical affairs.

“The principle of our ecclesiastical polity we derive from the Church of England. It is the principle which its ablest champion, styled, in olden time and in olden phrase, ‘the judicious Hooker,’ enforces and vindicates—that all orders of men affected by the laws, should have a voice in making them. In the theory of the ecclesiastical constitution of England, the Bishops and the clergy legislate in the upper and lower house of Convocation; and the laity in Parliament, whose assent, or that of the King, is necessary to all acts of the Convocation. But though the Convocation is summoned and meets at every opening of Parliament, the prerogative of the King is immediately exercised in dissolving it. Hence Parliament—a lay body, with the exception of the Bishops who sit in the House of Lords, and whose individual votes are merged in the great mass of the Lay Peers—becomes in its omnipotence the sole legislature of the apostolical and spiritual Church of England. And the plan has been agitated, of altering, by authority of Parliament, the marriage service of the Church, so as

to compel the Clergy to dispense with those parts which recognize the doctrine of the Trinity, in accommodation to the scruples of a certain class of dissenters. Thanks to that good Providence who hath watched over our Zion, no secular authority can interfere with, or controul our high ecclesiastical assembly. The imposing spectacle is seen there, of her Bishops in one house, and her Clergy and Laity by their representatives in another, (analogous to the mode of our civil legislation,) exercising legislative, and by the Bishops, admonitory authority over the whole Church, and co-ordinately enacting the laws that her exigences demand. Harmony, union, vigour, zeal, like the life-blood of the human frame, are thus sent from this heart of our system, into every part of the spiritual body—through all the members of our Church, which is destined, we humbly trust, to exhibit, not only as under the most discouraging circumstances she has always done, in its purity, but in the strength arising from increasing numbers, the primitive truth and order which the apostles proclaimed and established, and for which they, and a noble army of martyrs, laid down their lives.”—pp. 17—29.

These are the faithful wounds of friendship; but Dr. Hobart must not anticipate that they will be received in the spirit of the Psalmist, when he said, “Let the righteous smite me,” &c. No; twenty pages of eloquent abuse have already been hurled at him, charged with contemptible sneers at democracy, and malignant predictions of the eventual dissolution of those republican institutions, which are found virulent enough to corrupt a Bishop!

Other reverend and learned reviewers will follow in the same strain. Dr. Hobart has been too frank, too independent, too faithful to escape reproach; but while he will doubtless be assailed from various quarters, he will have the calm satisfaction of knowing that he has done his duty to the parent church, and the very resentment he provokes will increase his affectionate solicitude, when he reflects on that solemn declaration, “He that being oft reproved, hardeneth his neck, shall be suddenly cut off, and that without remedy.”

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

THE DUTY OF SPREADING A SCRIPTURAL RELIGION: *a Sermon preached at the Half-yearly Meeting of the Sussex Congregational Society.* By Joseph Turnbull, A. B. 12mo. pp. 36.—We are always happy to hear of the union of congregational churches in the different provinces of our country; and are persuaded, that all the principles of scriptural independency are in perfect accordance with the association of churches, not only for the general interests of religion, but even for the subordinate objects of their own mutual advancement and consolidation. While the separate jurisdiction of the churches is maintained, and every approach to interference is disclaimed, this state of insulated dignity is quite compatible with their social communion. As individuals lose not their personal rights by association in one church, so churches lose not their particular prerogatives by a general association for the promotion of each other's prosperity. County unions, founded on such principles, are of high importance to the prosperity of the whole body, by the development of those energies and sympathies, which tend to the promotion of "pure and undefiled religion." We trust, that in a short time we shall be able to report, that the congregational churches and ministers of the metropolis are relieved from the reflection which has often been thrown upon them, by the adoption of measures for a "London Congregational Union." Long have there been efficient associations for all the general and distant objects of Christian benevolence; but as the members of a particular section of the great commonwealth of the church of God, they have not been "keeping their own vineyards" as they ought! If they believe in the scriptural character and practical efficiency of their own principles, it ought not to be a matter of indifference to them, to circulate and increase their influence in every direction; this is incumbent on them, not from motives of mere sectarianism, but with a view to the general interests of Christianity. Then, if in every thing else union is strength, it ought to be so in our churches collectively; and the various districts are bound to seek its cultivation. In Scotland, the land of jealousy itself, amongst our Independent brethren there is a general and most

prosperous union. There are similar unions in the principal counties; and the most zealous Independents are active members. Why should there not be one in the metropolis? A union, not to manage the concerns of separate churches; not to include churches out of their own locality; but a union to an extent that may be convenient and practicable of all the churches and ministers of the Independent denomination, so as to constitute an efficient London Association, would be of incalculable advantage. We have embraced this opportunity of referring to the subject; but hope to enter into a more elaborate consideration of it in another number.

The sermon by Mr. Turnbull is one that does not relate to this specific topic, though its title page has suggested these remarks. It is a plain and judicious discourse, on a text which does not appear to us very appropriate to the object he had in view, except indeed on the principle of *contrast*. The passage (Gal. i. 9.) pronounces an anathema on those who spread a false religion, and Mr. Turnbull's sermon respects the duty of spreading "a scriptural religion." Apart, however, from this inappositeness, there is much of useful remark and beneficial exhortation in the discourse. It is chiefly deficient in unity and concentration, though it embraces a variety of important and interesting points; and as such, we commend it to general attention.

A CHANGE, *delivered by the Rev. John Churnie, L.L.D.; and a Sermon by the Rev. John Hayter Cox, at the Ordination of the Rev. John Swindell, on the 28th of June, 1826, at Aldborough, Suffolk.* pp. 34. Longman and Co.—These discourses are distinguished by their general adaptation to the interesting occasion on which they were delivered, and contain much of useful and instructive exhortation on the duties of christian pastors, and the corresponding obligations of christian societies.

THE ACTIVELY BENEVOLENT MAN A PUBLIC BLESSING: *a Sermon, occasioned by the Death of James Myer, Esq. of Enfield.* By the Rev. William Brown. 8vo. pp. 22.—This is an affectionate and impressive memorial of one who appears, from Mr. Brown's eulogium, to have been a truly christian philanthro-

piet. Such friends to their country and the world "grow not thick on every bough;" and their removal is indeed a calamitous dispensation. We have had many recent instances of the mysterious conduct of Providence in this respect; few, comparatively, are rising up to fill the places of the departed elders of our congregations. We use the term in the unofficial sense, and often reflect with depression on the ravages of death amongst the respected and efficient laity of our churches, as well as amongst those "who have been their guides." Our only solace is in the presence and power of Him, "over whom death has no more dominion!"

THE UNSEARCHABLE RICHES OF CHRIST: a Discourse at Bury Street Chapel. By J. Rees. 8vo. pp. 30.—This sermon appears to have been "an introductory discourse delivered at the opening of a weekly lecture." It is characterized by its tone of impassioned feeling on a theme eminently calculated to inspire it, and worthy of all the ardour and emotion that can be expended upon it. If all the discourses at this "weekly lecture" be in perfect and entire accordance with the principles advanced in this sermon, we have no doubt of its subserviency to the interests of pure religion. We trust "the whole counsel of God" will be exhibited; practical as well as experimental religion be illustrated; and sinners be as freely exhorted to repent and believe the Gospel, as saints will be reminded of their privileges and consolations.

RURAL PICTURES AND MISCELLANEOUS PIECES. By J. W. Slatter. 12mo. pp. 138. 3s. 6d. Holdsworth. 1826.—This is a neatly printed volume of what is called *poetry*. We presume that its author is a youthful votary of the muses, and has a strong *penchant* for ramblings about the foot of the Parnassian Mount. Whether he has ever met with any of the fair ones of that enchanted region, we are not able to decide: that he has been visited by a far higher influence than was ever felt there, we have reason to hope, from the indications of pious and devout feeling which appear in various parts of his compositions. He possesses, however, considerable powers of versification, and there are many passages of tenderness and beauty in the sketches of rural life which he has presented.

MY EARLY DAYS. By Walter Ferguson, Esq. 18mo. pp. 160. 2s. Edin. N. S. No. 22.

burgh. 1826.—The name on the title-page of this volume is, we presume, fictitious; and the "recollections" of its author are rather the efforts of imagination than of memory. It is, however, a highly interesting and well written sketch, abounding in lively descriptions of character and incident. The principles it inculcates are directly conducive to the cultivation of filial piety, reverence for the Sabbath, and a watchful regard to the dictates of conscience in the formation of early habits. A higher degree of talent in the delineation of character is evinced in this volume, than in most of the publications of this order; and though we could have wished for a more decisive indication of regard to spiritual religion and evangelical principles, we think it may be read with advantage and profit by all classes of our youthful readers. We also venture to add, that few of maturer years, though like ourselves growing "grey" in the service of the public, will begin this volume without finishing it. We would recommend to its author a wider range and a loftier aim in his future attempts at "recollection."

THE NEGRO'S FRIEND; or, the Sheffield Anti-Slavery Alman. London: Longman and Co. 1826. pp. 204. 3s.

"This volume is edited by two members of the Sheffield Anti-Slavery Committee; and, though the general purpose of the publication is to expose the unlawfulness and enormities of slavery itself, and thereby excite the friends of justice and humanity to promote, by all constitutional means, its early and total abolition, the profits, if any, are to be specially devoted to the objects of a Society in London for the Relief of Distressed Negroes in Antigua."—Preface, p. 1.

In addition to this, it will scarcely be necessary to say more than that some parts of the volume are from the pen of Mr. Montgomery. The different papers of which the work is composed are certainly of unequal merit, but we could point out a few at least, which, in our estimation, would more than redeem a rather ponderous volume of indifferent ones. We refer particularly to "The Discarded Negro," and "The Voyage of the Blind." In the Introduction to the latter of these papers, we find a spirited and justly-indignant exposure of that pusillanimous concession made by the British Plenipotentiary in his negotiation for peace with France, after the fall of Bonaparte in 1814. Having quoted that part of the definitive treaty

which relates to the subject, the writer observes—

“ This article acknowledged the iniquity of the slave-trade, and yet authorized its practice by the French government for five years. Innumerable have been the instances of injustice sanctioned by treaties of peace; but surely this was the first time injustice had been avowed and yet sanctioned. In the cabalistic jargon of diplomatists, the most flagrant usurpations of predominant villainy are wont to be coloured over with pretences of forbearance; and the most reluctant concessions of humbled impotence are declared voluntary acts of independent power. It is an established homage which vice pays to virtue, in courts and cabinets; (as well as elsewhere,) to assume her character, and to do every thing in her name: in this case, however, she violated her own *etiquette*, and, confessing her infamy, stipulated for an indulgence to riot in a crime so multiform, that no single term in human language comprehends the hundredth part of its atrocity—the *slave-trade* alone can do this. The licences granted by the police of Paris to harlots to carry on their profession unmolested, are venial in comparison with the turpitude of the licence in question demanded by France, and granted by the Ambassador of Great Britain, to carry on—no, to *commit* the *slave-trade*; for, to *commit* the *slave-trade*, is to commit fraud, violence, perjury, sacrilege, robbery, murder, treason, and every sin that is involved with, or incidental to the traffic in the bones and muscles of living men. As a deliberate recognition of wickedness in the principle of an article in a public treaty, between two nations professing Christianity, had thus far been unexampled in past ages, it is devoutly to be hoped, that this profligate precedent will never be copied in ages to come; but that whatever wrongs monarchs may be disposed to attempt, or diplomatists to confirm, all may be done, as heretofore, under the decent cloak of honesty; for the very affectation of virtue is a restraint upon vice, while enough of her disposition will inevitably appear to betray her hypocrisy.

“ But the African slave-trade by France was not the *continuance* of a system already established, as in the case of Spain and Portugal—it was the *creation of a new slave-trade*. France had not, at the time, a foot of ground on the habitable globe to be cultivated by the toil and blood of a single negro; she had not a farthing embarked in that commerce of human misery; all her colonies had been conquered, and in all those colonies the slave-trade had been actually abolished by the *irreversible* decree of Great Britain, the absolute pos-

essor of them; so that our cabinet had no more right to give back to France her West Indian islands, and her African factories, with leave to *revive* the *slave-trade* there, than that cabinet had to *revive* the *slave-trade* in our own settlement, by a mere order in council: while, on the other hand, France had no more right to renew the horrid traffic where it had been annihilated, than she had to *legalize* the *crimes* which the *slave-trade* comprehends in any part of her empire, whether in the heart of Paris, or on the shores of Guinea.”—pp. 81—83.

The subsequent part of this energetic and interesting paper contains a poem founded on the imaginary fate of a slave-ship, agreeably to the tragical circumstances described in the “Fifteenth Report of the Directors of the African Institution, in 1821.” That Report, it will probably be recollected, contains an extract from “*Bibliothèque Ophthalmologique, ou Recueil d'Observations sur la Maladies des yeux*,” &c. “*Avec des Notes par M. M. Depuytren Pariset*,” &c. published at Paris, in which we have a most affecting account of the ship *Le Rodeur*. About fifteen days after the time of her leaving the coast of Africa, with 160 negroes crowded together in the hold, symptoms of ophthalmia began to make its appearance. This frightful disease, having spread rapidly among the Africans, began to attack the sailors, so as to create the utmost alarm and consternation. The number of the blind increased daily, eventually creating the fearful apprehension that, should the only sailor who had escaped the contagion become blind like the rest, the ship would not be able to make the West Indies. This calamity had actually befallen the *Leon*, a Spanish vessel, which the *Rodeur* met with on her passage, the whole of whose crew, having become blind, were under the necessity of altogether abandoning the direction of the ship. The *Leon*, it should be remarked, has never been heard of since. On this affecting narrative are founded the beautiful stanzas to which we have already alluded, and from which we will make a short extract.

“ A murmur swell'd along the gale;
All rose, and held their breath to hear;
All look'd, but none could spy a sail,
And yet they knew a sail was near.
'Help! help!' our beckoning sailors cried;
'Help! help!' a hundred tongues replied:
Then hideous clamours rent the air,
Questions and answers of despair;

Few words the mystery clear'd ;
The plague had found that second bark,
Where every eye but his was dark
Whose hand the vessel steer'd.

He, wild with panic, turn'd away,
And thence his shrieking comrades bore ;
From either ship the winds convey
Farewells, that soon are heard no more.
A calm of horror hush'd the waves ;
Behold them !—merchants, seamen, slaves,
The blind, the dying, and the dead,
All help, all hope for ever fled,
Unseen, yet face to face !
Woe past, woe present, woe to come,
Held for a while each victim dumb,
—Impaled upon his place.

"It is not in the blood of man,
To crouch ingloriously to fate ;
Nature will struggle while she can ;
Misfortune makes her children great ;
The head which light'ning hath laid low,
Is hallow'd by the noble blow ;
The wretch that yields a felon's breath,
Emerges from the cloud of death,
A spirit on the storm :
But virtue, perishing unknown,
Watch'd by the eye of heaven alone,
Is earth's least earthy form.

"What were the scenes on board that bark ?
The tragedy which none beheld ?
When (as the deluge bore the ark,)
By power invisible, impell'd,
The keel went blindfold through the surge,
Where stream might drift, or whirlwind
urge :

Plague, famine, thirst, their numbers slew,
And frenzy seiz'd the hardier foes,
Who yet were spar'd to try,
How everlasting are the pangs,
When life upon a moment hangs,
And death stands mocking by.

"The floating tomb of its own dead,
That ship shall never reach a shore ;
But far from track of seamen led,
The sun shall watch it day by day,
Careering on its lonely way :
Month after month, the moon-shine pale
On fallen mast and riven sail,
The stars from year to year,
Mark the bulg'd plank, and sunken deck,
Till not an atom of the wreck
On ocean's face appear."—pp. 89—93.

The object of the volume before us, and the near relation which the abolition of slavery bears to the real spirit of Christianity, fully justify our warm approbation of this interesting volume.

CHINA: a Dialogue, for the use of Schools, being Ten Conversations between a Father and his Two Children, concerning the History and Present State of that

Country. By an Anglo-Chinese. 18mo. 1s. 6d. Nisbet.—This is an interesting little volume, containing important information respecting the language, manners, history, and moral state of the Chinese. The subjects are well introduced, and simply and clearly explained. The conversations are natural and sprightly. The historical dates are associated with the date of remarkable events in the sacred and profane histories with which our young friends are familiar. By this means, the various events in the Chinese history will be more easily remembered.

We most cordially recommend this little volume, not only as suitable for schools, but also for young people in every situation of life. Indeed, as supplying a condensed and interesting view of Chinese history and manners, it may be read with profit by those who have attained to riper years.

It may be a recommendation of the volume to some persons, as it is certainly a pledge of the truth of its statements, that it is written by the Rev. Dr. Morrison, of China. He composed it for the press during the voyage from China to England, in the year 1824.

Independently of the benefits they themselves will derive from its perusal, we recommend it to our friends as a means of doing good to others. The profits of the work are devoted to the support of the Anglo-Chinese College at Singapore. This College was established by the joint labours of the Rev. Drs. Morrison and Milne. Chinese youths are educated therein, in the various branches of education, and in the principles of Christianity. The College promises fair to be a most important means of disseminating the truths of the Gospel throughout the vast empire. The youths educated will, we trust, under the blessing of Heaven, become catechists, and readers, and preachers, among the people of their own nation.

We hope, therefore, that this little work will have an extensive circulation, and that by its means a deeper interest will be felt in the welfare of China, and that abundant means will be furnished towards the support of the Anglo-Chinese College.

HORÆ ROMANÆ; or, an Attempt to elucidate St. Paul's Epistle to the Romans, by an original Translation, explanatory Notes, and new Divisions. By Robert Cox, M. A. London. 3s. 6d. pp. 88.—

We feel no hesitation in saying that Mr. Cox has furnished the very best exhibition of the meaning of the apostle Paul, in one of his most important and difficult epistles, with which we are acquainted in the English language. He appeared to have judiciously avoided all effort as to producing an entirely new translation; and,

"In order to convey to the reader a general idea of the Apostle's design and mode of argument, a brief analysis of the Epistle is prefixed to the work; and, for the same purpose, the whole of the Epistle is divided into parts, and these again into sections, at the head of which such portions of the above [mentioned] analysis are placed as are severally contained in them."

"Explanatory words are occasionally introduced, which are distinguished from the text by being included in brackets. And, to throw additional light upon the Epistle, the quotations from the Old Testament are sometimes extended beyond the parts actually cited by the Apostle. . . . To these additions are prefixed single inverted commas."—Preface, p. 10.

Besides the translation, the work contains short notes, simply intended, as the author informs us, "to present to the reader a distinct and forcible view of the object and feelings of the great Apostle."

As we have wished to give the work before us our unqualified recommendation, we are rather sorry that the worthy author should have thought it necessary to state his views as to the Arminian and Calvinistic controversy with so much prominence. We can venture to assure Mr. Cox, that he will fail, in what he has said, to convince his Calvinistic brethren that the actual efficacy of the influences of the Holy Spirit, in the work of regeneration, is ultimately owing to our improvement of the common or general grace supposed to be communicated to all mankind; and while we very much doubt the propriety of introducing the subject at all, we cannot but regret the probable injury it will do to the sale of a work which, in general, well deserves the attention of all christian readers. It is only fair to admit, however, that the sentiments of Mr. Cox, upon this controverted point, are expressed with great moderation, and without any of those misrepresentations which have been painfully common amongst writers on theological controversy. In conclusion, we cannot but express our ardent wish that Mr. Cox, or some other person equally qualified,

would proceed, upon the same plan, with the other books of the New Testament.

OBSERVATIONS ON THE IMPORTANCE AND ADVANTAGES OF THE EDUCATION OF THE PEOPLE; in a Letter to James Taylor, Esq. High Sheriff of Worcestershire. By Henry Martin. London, 1826. Holdsworth. 8vo. pp. 20.

PREPARING FOR PUBLICATION.

We are desired to state, in reply to many inquiries, that the Memoir of the Rev. J. B. Jefferson has been delayed on account of severe domestic affliction; but that it may be expected in the course of the present month (October). The friends of the late Mr. J. will be glad to learn, that his highly interesting and excellent "*Lectures on Hebrew Prophecy*," will be published entire with the Memoir. —Mr. J. B. Williams, of Shrewsbury, is preparing for publication, in one volume 12mo. *Memoirs of the Life, Character, and Writings of the Rev. Matthew Henry*, the well-known author of the Exposition on the Bible. As Mr. Williams is intending an entirely new Life, he will, in addition to such facts in Mr. Tong's account as are interesting, introduce much original matter, for which he has ample materials; but, being desirous of rendering the work as complete as may be, Mr. Williams will feel obliged if those who possess any of Mr. Henry's MSS. particularly Diaries and Letters, will allow him an opportunity of perusing them. If forwarded to Mr. Williams by coach, they shall be carefully preserved, and speedily returned, free of expense.—A Sermon preached at Thaxted, August 29, 1826, at the Interment of the Rev. John Jennings, Pastor of the Independent Church in that town. By William Chaplin. To which is prefixed, the Address delivered at the Grave, by Joseph Morison. Price 1s.—Second Edition of Ellis's Tour through Hawaii, or Owhyhee, with additions.—The Authority of Jehovah vindicated; or, a Scriptural Plea for the Seventh-day Weekly Sabbath, as the only Sabbath ever given by God to Man; being a complete Refutation of all the arguments in favour of the First-day Claims, brought by the Editors of the Baptist Magazine, in their Review of "A small Tribute to the Memory of the late Rev. Robert Burnside, A.M.," in their Number for August, 1826, &c. &c. By J. B. Shenston, Minister of the Seventh-day Baptist Church, Devonshire Square, London, and of Crouch End Chapel, Hornsey.—The Evangelical Diary; a Religious, Literary, and Historical Almanack for the Year 1827, with Additions and Improvements.

RELIGIOUS INTELLIGENCE.

THE LANGUAGE INSTITUTION.

The first Report of this new Institution has been recently put into our hands; and we deem it our duty to make a special reference to its principles and operations. This we do for two reasons; first, because it is an Institution with which few comparatively are acquainted; and, secondly, because if there be not a prompt and vigorous attention to its interests on the part of the religious public, its decline and termination will be inevitable. Should such a catastrophe take place, it will be an indelible dishonour to the friends of Christianity and the supporters of the cause of missions.

The direct and immediate object of the Language Institution cannot be better stated than by referring to three of its principal laws.

"I. Its object shall be to assist in promoting the knowledge of Christianity, by making the best practicable provision for teaching, in this country, the Languages of the Heathen."

"II. In furtherance of this object, every opportunity shall be embraced of collecting information relative to the languages of Heathens and Mahomedans throughout the world, and to their manners, customs, and opinions; and of forming a library of such books, both printed and manuscript, as are connected with these subjects. Courses of lectures shall also be delivered, by the best teachers that can be obtained from time to time, in elucidation of the respective languages; to which lectures all persons concurring in the Society's object shall be admitted, under such regulations, and on such terms, as the Committee shall appoint."

"IV. In all the lectures delivered by the teachers, they shall confine themselves strictly to the elucidation of the several languages; with illustrations, as opportunities may occur, of the state of the people in respect of their manners, customs, or opinions; but in no case are they to touch on points of Christian doctrine or discipline, on which different sentiments prevail among Christians; as it is the design of the Society to afford its assistance to all persons who concur in its object, without subjecting them to any kind of compromise of their own views and principles."

The reasons which lie at the basis of these wise and liberal regulations must at once commend themselves to every reflecting mind. In the first propagation of Christianity, the gift of tongues was miraculously imparted, to qualify the preachers of the Gospel for the work of

evangelizing the world. This splendid attainment was not only a supernatural attestation to the truth of the Gospel, but one of the most powerful and efficient instruments for its diffusion. On the cessation of such gifts, the ordinary means of acquisition could alone secure the requisite qualification in reference to languages; and consequently wherever missionary operations were deemed requisite, those engaged in them could be fitted to instruct the heathen, only in proportion as they acquired the faculty of addressing them in their own tongues. The usual method adopted for this purpose has been, for those devoted men who had consecrated their lives to the work of evangelization, to study the languages of the heathen on their arrival amongst them. In some cases, where no possible means of antecedent instruction were possessed, this was the only method. But it must strike every thoughtful person, that, in numerous cases, there are in our own country considerable facilities for attaining a large measure of knowledge and information in reference to foreign languages. These facilities have been greatly increased by the actual labours of successful and intelligent missionaries themselves; and, in some instances, their return to this country, or their temporary residence in it, must in an eminent degree secure the most advantageous results. It would be the height of folly now to send a missionary to India, for instance, unacquainted even with the rudiments of any of its languages and its literature, when they can be obtained in this country. How desirable that a missionary, on his arrival at a foreign station, should feel himself possessed of the great elements of that knowledge, which it would require nothing but personal intercourse with the natives to render comparatively perfect! What an immense saving of time and labour, in circumstances, too, where a change of climate, and other disadvantages, so often disqualify for the attainment even of that elementary knowledge! How desirable that a considerable portion of knowledge, in reference to the history, manners, customs, and laws of foreign nations should be possessed, that thus a missionary may at once avail himself of the information he has attained, on coming into direct contact with the people! Now, to secure these advantages, and to facilitate missionary operations, the *Language Institution* was formed. It was soon ascertained, that the same machinery which suited the plans of one Missionary Society, would, in relation to this specific object,

be adapted to other Societies. Individuals, therefore, of influence and efficiency in all our Societies, at once united, and united on principles honourable to their feelings and their character. At the same time, they adopted such a comprehensive basis, that persons wishing to acquire any particular foreign language, with a view either to literary improvement, or secular interests, would not be precluded from the advantages of the Institution.

On these grounds, as auxiliary to all the varied efforts that might be made, either through the press, or of direct oral instruction, this excellent Institution was formed. The first Report is now before us. It records the principal operations of the past year. They have been necessarily limited, and in a considerable degree have been of a preparatory character.

"In the very commencement of their operations, gratuitous assistance was offered to the Committee, in the most liberal manner, by two able oriental scholars, the Rev. Dr. Morrison and the Rev. Henry Townley, whose names it will be necessary to mention again hereafter. These two gentlemen offered to give each a course of lectures, Dr. Morrison in the Chinese, and Mr. Townley in the Bengalee language. Their offers were thankfully accepted by the Committee, and the courses of lectures commenced early in December. They were previously announced by public advertisement.

"The lectures were continued for the space of three months. Dr. Morrison, at the conclusion of his course, gives the following report of his labours:—'I have now finished the three months' course of lectures in Chinese, which I engaged to give in the rooms of your Institution; which, I have the pleasure of saying, afforded the most comfortable accommodation to the students.

"Of seniors, and juniors, there have been in all thirteen students. Four of these are devoted to the propagation of the Gospel in the Indian Archipelago. Two will soon sail for Malacca, and the other two, Messrs. Wilkins and Dyer, will remain one or two years longer in England. They are competent to teach the principles of the Chinese language; the reading of the Chinese Scriptures; and to initiate those who may desire to peruse the ancient Chinese classics, the works of Confucius, &c.'

"Mr. Townley, in like manner, observes, that his lectures on the Bengalee had been attended by one student from the Church Missionary Society, one from the London Missionary Society, one from the Baptist Missionary Society, and one other gentleman. Two of these have followed the whole course with perseverance and success. Mr. Townley, though the term for which his lectures were an-

nounced is now expired, still continues to attend and give occasional assistance in the Bengalee language, as his own convenience, and that of the students, will admit."

With these distinguished servants of Christ, other excellent instructors have been associated, and several eminent scholars, not missionaries, have offered gratuitous assistance. Students from various Societies have attended; and their friendly association in this Institution, must necessarily tend to their mutual advantage, and the general interests of the common cause.

Surely a project so wise, so liberal, so salutary, so necessary as this, will not be permitted to languish and expire for want of adequate support. Some very liberal donations have been presented; but the amount of subscription is at present extremely small, and "will not supply one-fourth part of the sum requisite." The Committee, therefore, earnestly appeal to the Christian public. Shall it be said, that this call is unreasonable,—or shall British benevolence now fail? They put a cheerful faith and hope in his blessing, who while he has appointed the existence of "divers kinds of tongues," has appointed also "the interpretation of tongues,"—"as one department and office of the Universal Church." When the report was published, we learn that the demands against the Society were upwards of £200., while the balance in hand was only £55. We have ascertained, that since that period, the remaining balance is nearly exhausted, and that current expenses have left a debt of more than £180. for immediate liquidation. Nothing has been allowed for the remuneration of lecturers, the preparation of elementary works, and other desirable arrangements. We do, therefore, most earnestly appeal to all the enlightened friends of religion, beseeching them to reflect on the claims and necessities of this most important auxiliary in the cause of the universal dissemination of the Gospel of Christ.

* * We ought to state, that in Bartlett's Buildings is the house of this Institution; that the Right Hon. Lord Bexley is the President; and Sam. Hoare, Esq. the Treasurer; and the Rev. W. Walford, and T. P. Platt, Esq. the Honorary Secretaries.

THE OPENING OF Highbury College.

On Tuesday, Sept. 5, the opening of Highbury College, Middlesex, for the sacred and important purposes for which it was erected, took place. According to previous appointment, the Rev. Thomas Morell, Theological Tutor of Wymondley College, commenced with prayer. Then followed, from the Rev. H. F. Burder,

M. A., Philosophical Tutor of the Institution, an interesting and eloquent address on the history of the Seminary, and on the circumstances and views that had led to the erection of the new College. After the close of the address, the Rev. J. P. Smith, D. D., Theological Tutor of Homerton College, offered up a most fervent and comprehensive prayer for the blessing of God on the Institution, and on all who may hereafter teach or study within the walls of this most commodious building. The Rev. W. Harris, LL. D., Theological Tutor of the College, then delivered a solemn address on the spirit and principles that should govern all the future proceedings of those who have the management of this school of the prophets. And the whole was closed by a fervent prayer offered up by the Rev. George Collison, who conducts the Seminary at Hackney. The service was conducted in the area of the building, in which an awning had been erected for the accommodation of the company. The assembly was numerous and highly respectable. Nothing occurred to diminish the pleasure and comfort of the occasion, except the heavy rain, which, penetrating in various places through the canvass, compelled many to retreat into the building. A similar inconvenience prevailed when the first stone of the building was laid. We can but hope that the falling showers attending both the commencement and the completion of the building may prove emblematic of copious communications of heavenly influence upon all who enter within its walls. After the close of the devotional services, the building was thrown open for the inspection of the visitors; and the outward appearance of the edifice is not more respectable, nor the scenery by which it is surrounded more delightful, than the internal arrangement of all the various apartments is convenient and successful. The whole building reflects the highest credit upon both the architect and the builder, to whom, for their skilful and assiduous services, the Committee and the public are under real obligations. A numerous company then adjourned to Highbury Barn Tavern to dinner; after the close of which, various gentlemen favoured the company with eloquent and animating speeches: the whole concluding with a request, most cordially and unanimously carried, for the printing of the addresses delivered by Mr. Burder and Dr. Harris, together with some historical sketch of the erection. With this request we are happy to add the Reverend Gentlemen have complied.

It is impossible to close this account of the opening services of this noble building without an expression of the most pleasing satisfaction that so great a work has been thus far so successfully accom-

plished: and it would argue an unpardonable want of right feeling to be insensible to the indefatigable efforts and munificent donation of that individual to whom, under God, the Institution has long owed so much, and without whose noble lead, in the present undertaking, Congregational Dissenters would never have possessed Highbury College. May his useful, valuable life be spared to see his efforts so vigorously seconded by an approving public, that the last shilling of the great expense incurred may be speedily and cheerfully contributed, and to see, what is still better, the blessing of an approving God rest upon the Seminary, so that even its past usefulness may be eclipsed and forgotten in its future prosperity.

ANTI-BIBLE SOCIETY MEETING AT THE FREEMASONS' TAVERN.

The walls of this Metropolis having been posted with placards, calling upon the subscribers and friends of the Bible Society to deliberate upon measures necessary to be taken respecting the alleged proceedings of its Committee, a crowded meeting was held at the Freemasons' Tavern, Great Queen Street, on Friday morning, Sept. 15, 1826.

Before the chair was taken, and also during the discussion, printed hand-bills, of which the following is a copy, were generally circulated through the room.

"Copy of the Pleadings in the Proceedings against the Committee of the Bible Society, at Freemasons' Tavern, Friday, Sept. 15.

"Memorial

"Left in the Society's Committee Room.

"Proposition 1. That the Committee of the British and Foreign Bible Society have departed very far from the line of conduct prescribed for them by that Institution's original laws, and have conducted its concerns on principles which are contrary to its stipulations with the christian public, and totally different from those on which they were conducted during the first years of its existence, the underwritten is ready to prove from the Society's own shewing.

"Proposition 2. That the system which they have substituted is inconsistent with the interests of true religion at home and abroad, the same is also prepared to demonstrate.

"The above Propositions are respectfully submitted to the serious consideration of that Committee, this third day of July, 1826.

(Signed) "W. WILLIAMS, B. D.,
an original Member.

"On the 7th of August, the title-page of a book intended to establish the truth of the above propositions was delivered by

the author who is above-named to the noble President, Lord Teignmouth, with a request that they might be properly discussed either then and there, or any when and where it pleased his Lordship and the Committee, with an expression of sincere regret that the Committee's apparent unconcern had compelled the author to quote much of the works of their opponents in the north, in order to establish the truth of his second proposition; and the only observation that was made in reply was, that he could do himself no good by dependance on the correctness or veracity of Scottish writers.

"On Sept. 4th, a written document was handed to the noble President, as follows, by Mr. Williams: "I do hereby respectfully submit that a motion should be made for a resolution to this effect, viz. 'That a general meeting of the members of the British and Foreign Bible Society be convened (by advertisement) at the Freemasons' Tavern, or elsewhere, within eight days from the date hereof. N.B. The subjects of discussion at such a meeting to be the two propositions respectfully submitted to the consideration of this Committee on the 3d of July last, &c.'" And as no one seconded this motion when made, his Lordship did read, at Mr. Williams's request, the counterpart of the document; as follows: "I give notice, that unless you advertise a general meeting, and inform me of it by to-morrow night, I will advertise one that shall be convened next week."

"W. WILLIAMS, B.D.

"A surviving Friend of the Society's Projector."

"*Earl Street, Sept. 4, 1826.*"

Soon after twelve o'clock, the appointed hour, the cry of "Chair! chair!" when at length the Rev. W. Williams, B.D., of Chelsea, made his appearance, with a large blue bag and a pile of papers. Having disposed of them, he began to address the meeting, when a cry of "Chair!" led him to propose, "That the Rev. G. Mutter, of St. Margaret's Chapel, Broadway, Westminster, take the chair." This being most decidedly declined, a gentleman moved, "That the Rev. Dr. Cox, of Hackney, should be called upon to preside," which was carried with acclamations. Dr. Cox stated, "that he was most unexpectedly called to occupy the chair. He came simply and solely to hear the proceedings, without intending to take any part in the business of the day. He only, therefore, consented to preside, because he saw many gentlemen of the highest respectability present, who knew how to act with prudence and moderation, by which means the question would be set at rest, and the public mind tranquillized."

Mr. Williams then advanced, apparently to address the chair; but, looking for some documents, a pause ensued, and the attention of the chair not having been claimed, the Rev. J. Blackburn, of Fentonville, rose and said, "That having last night learned from the number of the Monthly Extracts of the Society just published, that the Committee have in preparation explanations for the satisfaction of the friends of the Society on parts of their past transactions, which have been misrepresented in various publications, it appeared to him to be alike opposed to the feelings of Englishmen and Christians, to proceed to any resolutions, until those explanations were published. He therefore begged to move, That this meeting do now adjourn."

Captain Fleming seconded the motion, which was received with great applause.

The Rev. — Crosbie, a clergyman of Ireland, who, by the sentiments he advanced, appeared opposed to the constitution of the Society itself, argued, that the Committee should be prepared at a moment's warning to meet all charges, and satisfy the public mind. When charges were offered to be established by proof, they ought not to be cushioned by adjournment. The Rev. Gentleman frequently advanced opinions, which met with the clamorous opposition of the meeting, and which required the interposition of the Chairman.

The Rev. W. Williams then rose to state his charges; but at the onset alluded to a report of his having prosecuted a poor man under the game laws; he was interrupted by a burst of opposition and cries, "What have the game laws to do with the question." The Chairman begged Mr. W. to speak to the question, and not to wander into a long detail of irrelevant matter. Mr. Williams then introduced his three propositions; when the Rev. G. S. Evans remarked, that the question of adjournment should be first disposed of, to which the Chairman assented, and said, that if it should be negatived, Mr. W. would then have an opportunity of addressing the meeting.

Messrs. Williams and Crosbie wished to move an amendment, which was however overruled, as irregular, upon a question of adjournment.

— Cumming, Esq. of Cork, made some very animated and eloquent remarks upon some of the sentiments advanced by Mr. Crosbie, and which led to some explanation on the part of that Rev. Gentleman.

The Rev. J. Hinton, of Reading, recommended the adoption of the motion for adjournment on grounds distinct from any that had been yet offered. They all seemed convinced that the Bible Society had nothing to fear from a full examination of their conduct. If, therefore, he

wished the meeting to adjourn, it was not because he was afraid of the result of an inquiry, but because the mode of trying the merits or demerits of the Society was inexpedient. The fair way of appealing to public opinion, was through the press, which was open to every body. Through this channel an appeal was made to the understanding.

Mr. Williams.—Yes, but you must have money.—(Order, order, chair, chair.)

Mr. Hinton continued. The whole subject would then be exposed to the cool and dispassionate consideration of all who read it, and at a comparatively small expense. But the mode now adopted was not so much an address to the understanding as to the feelings; nor could it be expected that the Bible Society could be prepared at the instant to answer the charges that might be brought against them. (Mr Williams—How at the instant, when they have had notice of the charges?) Leaving out of the question whether they were right or wrong, he thought the present an unfair and inexpedient mode of trying their conduct, and therefore hoped the meeting would adjourn.

Mr. Williams then begged to say a few words, but was obliged to sit down amid cries of "Spoke, spoke," and "order, order."

Mr. Richman supported the adjournment, on the ground of it being probable that many, like himself, had heard nothing of the meeting till this morning. He did not fear discussion, for the more the Society was examined the better. It would come out of the fire unsullied. But this was neither the proper time or place for the inquiry. Mr. Williams would lose nothing by delay: he would rather gain.

Mr. Jones rose, amid cries of "Name, and who are you?" I am a fellow-countryman of Mr. Williams.—(A laugh.) It was remarked by somebody that Mr. Williams was in a state of irritation, and if he continued so he was afraid it would go abroad that Welchmen were too hot in their tempers. He would, therefore, do himself and the Institution more credit, if he deferred his charges to a time when they could be discussed with more coolness and deliberation than they could be discussed now.

Mr. Williams.—Where are my books that were on the table? Don't take away my property. I gave two months' notice of these charges—they can't complain on that head.

The Rev. G. Mutter was sorry, that all this discussion had unnecessarily taken place; for, if Mr. Williams had been heard at the beginning, it would have been all over now. If this meeting adjourn, it will leave the impression that the Society were not able to meet the charges. (Hissing.) It was not very honourable in that body

of gentlemen in the corner, who came from the Bible Society, to attempt to put down discussion by hissing. (Great uproar and confusion for some minutes.) As soon as order was restored,

The Chairman rose.—I hope gentlemen will speak without indulging in personalities.

Mr. Mutter resumed.—He equally disapproved of the spirit of Mr. Williams and of the counter-spirit of the other party. He wished they had chosen between both, and showed more of the christian spirit. Let them hear Mr. Williams for five minutes, and then decide whether it would be expedient to hear him further.

The Rev. J. Blackburn, who had been sitting in the corner alluded to, said, though he had been residing in the metropolis four years, he had been but once in the Committee-room; and on the subject that engaged their attention to-day, he had not communicated with any person. He hoped the good sense of the meeting would support the question of adjournment.

The question was then put, when the whole meeting, with a very few exceptions, held up their hands for the question.

The thanks of the meeting were returned to the Rev. Dr. Cox, for his very proper conduct in the chair.

The Rev. Dr. Cox hoped, that the Bible Society would give an explanation, at the proper time, satisfactory to the meeting, and creditable to themselves; after which he left the chair, when the greater part of the audience retired, but a few remained to listen to the incoherent harangues of the Rev. Mr. Williams, who proved by his conduct, if farther evidence were necessary, that his mental infirmities rendered him an object of pity rather than of censure. We rejoice to learn, that a strong disposition existed in the minds of the audience to defend the Committee from ungenerous imputations.

THE BISHOP OF SALISBURY'S REGULATION.

As reference has been frequently made amongst Dissenters to a singular exception, made in favour of Dissenting ministers, by his Lordship of Salisbury, in his Letter relative to Candidates for Orders: we insert the extract, feeling perfectly tranquil as to its influence on the minds of our brethren in the ministry.—"To my rule of admitting none but graduates as candidates, I make one exception, and that is, in the case of Dissenting ministers of orthodox persuasion, who were precluded from an university education by their dissent from the Established Church, but who, having renounced their former ministry, and made a public declaration of their reasons for so doing, can bring sufficient testimonials to their moral character, from respectable persons of

their former connection, and from benefited clergymen of the Established Church."

SUBSCRIPTION FOR THE EXILED SWISS MINISTERS.

Amount, from the last statement	118	17	2
William Skinner, Esq. Bristol	20	0	0
Miss Atkin and Friends, Morpeth	0	12	6
	£139	9	8

The accounts of distribution given in our last Magazine, do not include the balance above stated, which the Committee are waiting to apportion, as soon as they shall receive the necessary information. They are greatly disappointed by the delay of the expected communications, which they have, by repeated letters, urgently requested from their coadjutors at Paris. They suppose that this hindrance is occasioned by the difficulties experienced in arranging the emigration to New Orleans, which has been proposed to some of the exiles. Of any further information upon the state of the Canton of Vaud, they are thus left destitute. The following facts they have derived from the *Archives du Christianisme*.*

The Monthly Missionary Prayer Meeting, held at Bex, on April 3d, was invaded and broken up by the police; and it was expected that prosecutions would be instituted against those who were principally engaged in it.

"The Missionary Society of GENEVA, held a general meeting, on April 12, in one of the churches of the city, which had been granted for this purpose. Mons. Peschier, one of the pastors and professors, presided on the occasion. The attendance was very numerous; and there was a considerable number of ministers from the Canton of Vaud, who took a part in this Christian solemnity. Messrs. Peschier, Coulin, and Gausson delivered addresses, which greatly interested their hearers, in

* An excellent and truly evangelical magazine, published at Paris, and which would be a very useful and pleasing work for the readers of French in this country. This, and other French works, founded on scriptural principles, and which have been published within the last few years at Paris, Geneva, &c., should be employed in our Ladies' and other Boarding Schools, instead of the tales and stories, often of an injurious moral tendency, which are generally used! They may be obtained in London, of the French booksellers; and the prices are very moderate. The *Archives*, like all French periodical publications, require to be subscribed for by the year, 9s.

favour of this best of causes."—*Archives*, for June.

In the *Archives* for July, we find a large "Declaration against the Intolerance of the Canton of Vaud," drawn up by Mons. Gardes, one of the pastors of Nismes. It argues powerfully against the conduct of the Lausanne government, from the principles of natural right, from sound policy, from the odium which their conduct has brought upon them in France, England, and Germany, and from the nature of religion. A shorter declaration or protest is annexed to it, and signed by twenty Protestant pastors in the South of France, of whom five are Presidents of Consistories. For the Committee, London, Sept. 12, 1826. J. PVE SMITH.

THE RELIGIOUS OPINIONS OF THE MOMIERS.

(To the Editors.)

GENTLEMEN,—It must be known to almost every reader of your Magazine, that a violent persecution has for some time been carried on in the Pays du Vaud, in Switzerland, and a Protestant State, against certain Dissenters from the established faith, who read their Bibles, and expound them to one another, and whom they stigmatize under the name of Momiers. As a specimen of the doctrine they are taught, I beg to send you a translation of a letter from one female to another; from the introductory remarks, which I omit, it appears that the writer is in the working class of society.

16th October, 1825.

Dear Cousin,—It is a long time since I received any of your letters, and I was almost led to believe you had ceased to write me; when your last, which I received some weeks ago, undeceived me in this respect, it gave me joy, by bringing good accounts of you and your family; but above all, in letting me know that the Lord gives you grace to continue to walk in his ways, which alone lead to life; for there is but one way which conducts us to eternal happiness: if we have believed the word of our God, if we have had that true faith in our hearts, which alone can save the soul from eternal perdition, which we have all merited, since "*the wages of sin is death*," and, as the Scripture says, we are all born in sin, that our hearts are wholly evil, deceitful, and desperately wicked above all things; seeing then our nature is under condemnation, ought we not unceasingly to bless God with our whole heart, that he hath of his infinite goodness made us acquainted with the only way of salvation which is given to man? Yes; his goodness has been so great, that he has given his Son, the express image of his person, by whom all things were made. He willingly left the realms of glory, to descend into this vale of misery, and to

die for the salvation of his people. O! let us then bless him, and let us unceasingly ask of him to *change our hearts of stone into hearts of flesh*, that we may love him, and feel the value of his benefits! Let us bless him above all, that the salvation which he bestows on us is a free gift, for if merit were required, in order to obtain it, alas! we must despair, when we discover in ourselves so much coldness, misery, and hardness of heart; but the righteousness of God is unto all, and upon all that believe; and we are saved freely by his grace, through the redemption that is in Christ Jesus. Salvation being bestowed upon all those who have true faith; let us carefully examine if we have that saving faith, since it is the one thing needful; it is very important to know on what we rely; for death may every instant surprise us, and what shall become of us, if the door be shut against us, as was the case with those foolish virgins who, to the eyes of men, appeared to be waiting for the bridegroom: nothing distinguished them from the others; they had lamps, but had no oil, that is, they had not the Spirit of God abiding in them; they were of those of whom the apostle says, *having a form of godliness, but denying the power thereof.*" 2 Tim. iii. 5. I hope, dear Cousin, that neither you nor I shall be in this case, and that the Lord has given us both the true faith, which consists in the assurance that Jesus has borne our sins, and has for ever delivered us from them; that since they have been laid on him, they can be no more on us; it is a finished work, all our sins are cast into the depths of the sea, they will be no more remembered; and in exchange he has given us his righteousness, that we may appear *holy, without spot, irreprehensible before God*. If we believe in Jesus Christ as a Saviour, we ought to believe that he saved us when he was nailed to the accursed tree, when he was made a curse for us, that we might be made the righteousness of God in him.

When I began to correspond with you, my dear Cousin, I was destitute of that true faith which saves—that new birth, of which our Saviour speaks to Nicodemus, had not been wrought in me; I was concerned for my salvation, which I thought a thing very necessary; but I wished to be saved partly by my own works, and partly by the blood of Christ. I believed, what many yet believe, that Jesus only granted salvation on certain conditions, which, if we had not fulfilled, we could not hope to be saved; but in spite of all my efforts, I found myself so far deficient in that obedience which the Gospel requires, that I was often in great pain and agony of mind, and I earnestly desired to find some one who would tell me if I had true faith or not; the prayer was heard by our good

God, and about two years ago he sent me one of his faithful servants, who showed me, that if I had not assurance of my salvation through the blood of Jesus Christ, I had not that faith. At the same time, he proved to me, from the Word of God, what I ought to believe; among other things, he showed me from Eph. ii. and other similar places, where it is said, "*By grace are ye saved, through faith, and that not of yourselves, it is the gift of God;*" that word, *ye are*, struck me, and I remarked, that every where else it is said, *ye are saved, not shall be saved*; after having examined attentively all these passages, the Lord was pleased to open my heart, as he did formerly that of Lydia, to believe all the things that are contained in his good word. Since then, I have doubted no more, and I was so happy with this assurance that I was saved for eternity, that I unceasingly said to myself, "*this is no delusion, it is quite sure, it is God's word that has assured thee.*" Since then, the world appeared to me quite otherways than before, I thought this must be the new truth spoken of in John iii., for the world, which I had loved, now appeared to me dung in comparison with the knowledge of Jesus my Saviour; I desired to live only for him, and this is always my aim, although I have to combat against the flesh and its inclinations, which war against us while we are in this body of sin; but I have confidence in this good warfare, knowing that we are more than conquerors through him that loved us.

Do not take it amiss, my dear Cousin, that I have spoken so much respecting what passed in my own mind; for, from the love I bear you, I am anxious to know if you have that living faith. I have given you all these details, that you also may examine if you possess it, and that you may see whether you are not seeking something in yourself to bring as a part of the price of your salvation. Think that any thing we could bring must be a righteousness of our own, and that there is nothing removes us so much from the Saviour. We ought certainly to do works, not to merit heaven, but because we are sound. We ought to glorify God in our bodies and spirits, which are his. If we are the children of God, we ought to conduct ourselves as fellow-citizens of the saints, and not as the children of the wicked one. For that let us unceasingly watch and pray, following the order which our good Saviour has left us; above all, requesting that we live in habitual communion with himself, for as he himself has said, *without me ye can do nothing*. If we would bear fruit, we must abide in him, as the branch in the vine; it is in him alone that we can obtain all strength; it is in his word only that we can find the

needful directions; it should be a lamp to our feet, and a light to our paths; it alone contains all the nourishment which our souls need; and the more we draw from that pure fountain, the more riches we shall find. I have remarked, with pain, dear Cousin, that you appear to lay aside this good word of our God, and to study the writings of men, where error is always to be met with; even the best are not without alloy. I have read, at least in part, those which you recommend, but I have found that they withdraw from the simplicity which is in Christ, and plunge into reasonings unprofitable for salvation, and it may be into errors in matters of faith. Again, I pray you, dear Cousin, employ the little time your employment leaves you to read the word of life; it is the hammer that breaks the rock; it is a two-edged sword that pierces to the division of joints and marrow; it will cause you to make more progress in the christian life than thousands of thousands of volumes of the works of men. But you surely are not ignorant that we ought to read it with a spirit of prayer, that God would grant his Spirit to enable us to understand his word. Let us pray before we read, while we read, and after we read. This is the way to understand what we read; for unless the Spirit of God apply it to our hearts, we may read for years, and not find its quickening influence in ourselves. You will perceive the more you read the more will your desire increase, and you will consider time spent in other reading as lost.

I regret that the distance is so great between us; I would have much pleasure in corresponding often with you on these subjects; and if we could talk face to face, I would have yet more to say to you. But seeing this is impossible, I trust you will write me as often as opportunity occurs; and object freely, if you are not satisfied with anything I have said. Tell me how your soul prospers. Have you perfect peace? Are you assured that your peace is made? that you are saved? I hope you bring up your daughters in the knowledge of the truth. Do not teach them fables, teach them hymns or psalms. My nephews have been taught, since they were six years of age, to commit to memory passages of God's word: it is of importance to form the young mind, in the very entry of life, to the knowledge of God. I have no doubt you will give this all your care; but if you cannot attend to them yourself, beware you do not trust them with persons of whose piety you are doubtful; I would wish only to confide them to a true Christian. I should have much pleasure in taking the charge of them, if you were near, and my occupations would permit; but I hope the Lord

will enable you to do what is needful. You have no doubt been informed of the death of your aunt * * * *; she was a very long time badly; I trust she was made ready for her passage to the eternal world. God had granted her grace to understand his word; and when we saw her, she appeared to seek her salvation in Jesus. But a death-bed conversion is very difficult; then the pains absorb all our thoughts. It is a long time since we have seen your sister * * * *. The last time she was here, this summer, she appeared decided not to come to you, and I was not too anxious to disengage her from her masters, who seem attached to her.

All our family are well, thanks be to the Lord, who blesses us with all sort of benedictions. He vouchsafed to move us for a time to draw us to himself. These trials have been blessed to every one of us, whom God has called to himself by his grace; so that I, with my brethren and sisters, march in the same road, being bound together by the bond of peace which is found in Jesus.

Our God has given us also the grace, that our house serves as a rendezvous to those souls whom he has awakened, in calling them out of darkness into his marvellous light. We unite to edify one another by the word of our God, and singing his praises; we are then happy, as you may judge, after what I have told you. We prefer the reproach which the love of Jesus brings, to all the riches and honours of Egypt. We have, moreover, cause to bless the Lord, because he advances his kingdom in our country, in spite of the opposition of Satan, who raises persecutions against the children of God. There is a remarkable awakening; conversions are made on every side. We see that the Spirit of God bloweth where he will; and although we understand not the sound, it is known by its effects; he enables his faithful servants to speak with boldness, and he does wonders by their means. My dear mother, whom God preserves in good health, wishes much love to you, as do also my sisters. Give our love also to all your family; entreat your sisters, in my name, to attend to their souls, which are immortal, and may be every moment called to appear before a severe Judge, if they are not reconciled by the blood of Jesus. If, on the contrary, their peace is made, tell them how pleasant the moment of death will be, seeing it will be the commencement of eternal happiness, that happiness which Jesus merited by his death for the elect. Let them not omit to occupy themselves with the one thing needful, which they may do without neglecting their household or their children.

That our good God and Father may continue to bless you with all spiritual

blessings in Jesus Christ, that you may grow in the knowledge of him and his grace, is the prayer made for you, by
Your affectionate Cousin.

Should any be apt to say the Swiss girl's faith has too much assurance in it, let them be reminded that perhaps theirs has too little. Let them also be reminded that at present the poor Christians of the Pays du Vaud are exposed to all the persecutions that were endured by the first believers: who spake of their faith with much confidence. Paul, in the prospect of death, knew whom he had believed; and the strength of God's people is as their day. Let lukewarm Christians fear; half measures will not be sufficient. Devotedness to God is the Christian's every-day duty.

NEW PRESBYTERIAN CHAPEL AT DROGHEDA, IRELAND.

About six years ago, the Presbyterian Synod of Ireland resolved on sending Missionaries to the east, south, and west of that country; and as Drogheda was one of the most unenlightened towns in the kingdom, missionary operations were commenced there. The Rev. Josias Wilson was appointed to this station about four years ago, which is the first-fruit of the mission. When he went to Drogheda, he could not calculate on more than fifteen hearers; he had a very inconvenient and temporary place of worship, which has hitherto been detrimental to the cause of his mission: he had no elders, and no communion. Now he has a regularly organized church, consisting of sixty-five members, and a very encouraging attendance on his ministry. Besides Drogheda, Mr. Wilson regularly preaches in Slane, Collon, Navan, and Queensborough. His congregation in Drogheda, though comparatively very small and poor, have commenced the building of a chapel, the want of which has been hitherto so detrimental to their good cause, and the Mayor of Drogheda has countenanced the object by laying the foundation stone; but with the utmost exertions of the congregation, and other benevolent friends, they are yet very deficient in funds for completing the building. Mr. Wilson has come to England to solicit assistance for this object. He begs to mention, that there is no town in Ireland more in need of missionary exertions than Drogheda, the proportion of Catholics to Protestants being about fifteen to one; and yet so favourable is the feeling of many respectable Roman Catholics in Drogheda to this mission, that they have voluntarily subscribed about £30. for the building of this house of worship.

THE HOXTON ACADEMY ASSOCIATION.

On the morning of Wednesday, September 6th, the Tenth Annual Meeting of the Association of Ministers educated at Hox-

ton Academy was held in the Library of Highbury College; when the Rev. I. Cobbin, M. A., the senior minister present, was called to preside. An able and interesting Essay was read by the Rev. Thomas James, of Woolwich, on the following subject: "Does the death of Christ bear any relation, and if any, what relation to the human race at large? or how are we to understand those texts of Scripture which speak of the Saviour as dying for the world?" which produced a very interesting and important discussion.

Amongst the various subjects that came under the consideration of the ministers present, two were felt of paramount importance to the general interests of the Institution, viz. to free it from all pecuniary embarrassment, and to increase the College Library. The following resolutions were therefore unanimously agreed to.

1. That the ministers now present pledge themselves to use their best exertions, as speedily as possible, to augment the fund required to defray the expenses incurred by the erection of Highbury College; and they most respectfully and affectionately entreat their absent brethren who have been educated at Hoxton Academy, to unite with them in these important efforts.

2. That the ministers now assembled, feeling the importance of increasing the Library of this College, engage to use their best exertions amongst their friends to obtain donations of books or money for that purpose; and they beg to urge on their absent brethren similar efforts, that the extent of the Library may be in some measure proportionate to the growing importance of the College.

ANNUAL MEETING OF THE SUBSCRIBERS TO HOXTON ACADEMY.

On the evening of Wednesday, Sept. 6, the Annual General Meeting of the subscribers and friends of the Hoxton Academy was held, Thomas Wilson, Esq., in the chair, who called upon the Rev. T. Weaver, of Shrewsbury, to open the business with prayer.

The Rev. H. Burder, M. A., read the report, which stated, that, during the past year, fifteen students have been introduced to the ministry by this Institution; that Dr. Harris had retired from the residency, but retains the theological chair; and that the Rev. Robert Halley, late of St. Neot's, had accepted the classical tutorship, vacant by the death of Mr. Hooper, together with the residency at Highbury College. It farther stated, that the Treasurer is in advance for the current expenses of the year, £291. 16s. 6d.

The several resolutions were moved and supported by the Rev. Messrs. J. Hunt, of Chelmsford, R. Philip, J. Campbell, R. Halley, R. H. Shepherd, Dr. Philip, J. Stratten, T. James, J. Hall, and T. Pellatt, Esq.

Considerable interest was excited by a reference to the fact, that the College was opened at Bartholomew tide, a period so memorable in the annals of Nonconformity, and which event was thus most appropriately celebrated by the opening of a College, from which Acts of Uniformity will never eject its inmates.

THE WESLEYAN METHODIST CONFERENCE.

The Eighty-third Annual Conference of the Methodist Preachers was held at Liverpool, on Wednesday, July 26, 1826, and following days.

The Rev. Richard Watson was elected President, and the Rev. Jabez Bunting Secretary to the Conference.

The following particulars, from its published minutes, will be acceptable to our readers.

Forty preachers were received into full connexion.

Twenty-four preachers have died during the past year.

Four preachers have ceased to travel. The number of regular travelling preachers, and of supernumeraries, and superannuated preachers, is as follows, viz.

<i>In Great Britain :</i>	
Regular preachers	733
Supernumerary and superannuated	81
	— 814
<i>In Ireland :</i>	
Regular preachers	83
Irish missionaries	21
Supernumerary and superannuated preachers	34
	— 138
<i>In the Foreign Stations :</i>	
Regular preachers and assistant Missionaries	149
Supernumerary and superannuated	3
	— 152
Total number of Anglican Methodist Preachers	
	1104

The number of members in Great Britain is 231,045, being an increase of 1,378 members during the past year.

Ditto in Ireland 22,514, being an increase of 437.

Ditto in Foreign Stations 32,960, being an increase of 626.

General total of members under the care of the British and Irish Conferences, 286,519; making an increase in the connexion, during the past year, of 2,441 members.

To these must be added the returns of the several Wesleyan Conferences in the United States of America, for 1825; from which it appears, that the total number of regular circuit preachers, supernumerary and superannuated missionaries to the Indians, &c. is 1,314;

And that the number of members is as follows:—

Whites	291,007
Coloured and Blacks	49,433
Indians	704

— 341,144

being an increase of 19,672 members during the past year.

The grand total of Wesleyan Methodists through the world, is 630,081, of whom 2,418 are preachers in the connection.

There were no deputies from the United States at the Conference; but a letter was addressed to them by the Rev. Bishops George and Hedding, on behalf of their brethren of the Episcopal Board.

The answer of the British Conference, addressed to the Bishops of the Methodist Societies, contains the following passages. "We affectionately hope, that no difference of opinion which may exist amongst you, on minor points of ecclesiastical government, will be allowed to excite unfriendly feeling, to retard the progress of your ministerial labours, or to impair any part of that system of discipline, which relates to the more essential and vital principles of our original constitution."—"From the peculiar distresses of the present times, many of our people have suffered considerably in their temporal circumstances, and our plans for extending and establishing the cause of God have in some degree been impeded."—"We cannot this year report a very large increase of numbers; but we trust, that we are still favoured with a considerable degree of religious prosperity."

A paragraph in the Liverpool Advertiser announced, that it had been determined in Conference to appoint three of the leading preachers as Bishops, with an episcopal or overlooking power; and it further ventured to name the gentlemen who are to be elevated to this new episcopate. No such determination, however, is recorded in the published minutes, and we presume has not been adopted. But it is evident, that the step from district to general superintendents is not great, especially after the American Conferences have made it. The absence of lay representation in the Conference may also facilitate its accomplishment, whenever it is formally introduced into the British Conference.

CHAPELS OPENED.

June 27, a new Independent Chapel, capable of seating between three and four hundred persons, was opened at Ingte, white, a village near Preston. The Rev. J. Speakman, of Tockholes, preached in the morning; and the Rev. L. Forster, of Blackburn, in the afternoon. The devotional parts of the services were conducted by the Rev. D. Edwards, of Elswick, and Rev. D. T. Carnson, of Preston.

The above chapel has been erected by the executors of Mr. Birch, out of a sum

of money bequeathed by him for that purpose, and likewise to aid in the support of a minister of the Independent denomination to preach the Gospel in the chapel.

July 9, a new Independent Chapel, measuring 60 feet by 54; situate in Cannon Street, Preston, was opened for public worship. The Rev. R. S. M'All, of Macclesfield, preached in the morning, and evening of the Lord's day. On Monday evening, the Rev. J. Ely, of Rochdale, preached. The devotional parts of the services were conducted by the Rev. R. Slate, of Grimshaw Street, Preston, and the Rev. R. M. Griffiths, of Kirkham. Collections made after the services, amounted to £43. The above chapel has been erected for the accommodation of the church and congregation formerly assembling in Fishergate Chapel, which for some time past was unable, not only to afford pews to accommodate such as applied for them, but even to accommodate the scholars of the Sunday Schools connected with the place. Notwithstanding the great exertions of the church and congregation, a considerable debt remains upon the place, to liquidate a part of which an appeal must be made to the benevolence of the Christian public.

On Wednesday, the 25d of August, was opened at Huntingdon, a new chapel for the worship of Protestant Dissenters. Attempts have been made, for several years, to establish a Dissenting interest in this town, but without success, till, three or four years back, another attempt was made, which, under the divine blessing has succeeded, even beyond the fond anticipations of its friends. During the last winter, the number of hearers was so much increased, as to render it necessary to pull down the old place, and rebuild it on a larger scale. This was commenced in April last, and the new building was opened on the above date, when three excellent sermons were preached by the Rev. J. Yockney, of Islington; Rev. J. Simmons, of Olney; and Rev. J. Blackburn, of Pentonville. The attendance was good; the services were interesting and profitable, and the presence of the Lord Jesus was felt and enjoyed. Near £50. were collected in the day, and on the following Sabbath. The erection of the building has, of course, been a considerable expense, and one appeal will be made to the friends of the Gospel in the churches around, and at a greater distance. As a stimulus to those who are disposed to assist in this labour of love, it may be stated as a fact, that the new place (45 feet by 41½) is comfortably filled; and that the congregation has increased within seventeen months, to at least three times the number. The population of Huntingdon, with the villages around, within a circle of three miles, is not less than 7000 persons; and there

is no dissenting interest, except an avowedly Antinomian one at Godmanchester, and a small Methodist Society at Huntingdon. This statement is sufficient to show, that the case is one of vast importance, and of awakening interest.

On Thursday, August 31, a new Independent Chapel, in Rusholme Road, Manchester, was opened for divine worship. Sermons were preached by Messrs. Parsons, of York, and Thorpe, of Bristol; and devotional exercises were conducted by Messrs. Roby, Pridie, Coombs, Doney, and Birt.

A chapel was opened at Bognor, Sussex, on the 31st of August, 1826. The Rev. J. Griffin, of Portsea, preached in the morning; and the Rev. J. Turnbull, A. B. of Brighton, in the evening. The Rev. Messrs. Goulty, Edwards, Davies, Bannister, Stamper, and Drury conducted the devotional parts of the service. This chapel has been erected under the patronage of the members of the Sussex Congregational Society. It was formerly in connexion with the Hampshire Association, and was then situated at Birstead, a village about a mile distant. This spot being unfavourable for the attendance of the inhabitants of Bognor, it was proposed to remove the chapel into the town. The Rev. Matthew Wilks, of London, having an eligible piece of land in the place, conveyed it over to trustees, and on this spot the chapel now stands. It will contain about two hundred persons; and since the opening, has been always well attended, and often filled. At present it is supplied by neighbouring and other ministers, under the direction of the Committee of the Congregational Society. The expense of the rebuilding, together with a school-room attached, will be about £300. It is hoped that the friends of religion, who may visit the Sussex coast, will now feel a stronger inducement to make an occasional residence in this pleasant and rural watering-place, with a view to countenance this effort, and extend the cause of Christ.

ORDINATION.

Tuesday, August 5, 1826, the Rev. Theophilus Davies was set apart to the pastoral office over the Independent Church, Stourbridge. In the morning, the Rev. G. Redford, of Worcester, read the Scriptures and prayed; the Rev. J. Dawson, of Dudley, delivered the introductory discourse, and asked the questions; the Rev. S. Barber, of Bridgnorth, offered up the ordination prayer; the Rev. J. A. James, of Birmingham, gave the charge from 1 Tim. iv. 6.; and the Rev. J. Hudson, of Westbromwich, concluded with prayer. In the evening, the Rev. T. T. Freeman, of Kidderminster, read the Scriptures and prayed; the Rev. T. East, of Birmingham, addressed the people from Philip. ii. 29.; and the Rev. Mr.

Evans, of Halesowen, concluded. The hymns were given out by the Rev. Messrs. Hoaf, of Wolverhampton, and Matthews (Baptist), of Cradley. The chapel was crowded, and the services were solemn and interesting.

RECENT DEATHS.

It is with sincere regret we announce the death of Dr. REGINALD HEBER, Bishop of Calcutta, who expired suddenly at Trichinopoly, on Monday, April 3d. He was upon a tour of episcopal visitation, and during the preceding week had been at the several Missionary stations in Tanjore. He held a meeting with the Missionaries on the Monday before his death, in the chapel where Swartz is interred, and he in his parting address observed, that it was probably the last time that all present could expect to meet in this world, and he therefore exhorted them to diligence and perseverance, and reminded them of the example of the venerable man, near whose grave he stood. Dr. Heber preached twice, and performed the office of confirmation on the Sabbath, and early on the mournful day on which he died, he visited a congregation of native Christians, and on his return he went into a warm bath, as he had done on the preceding days, when he was seized there with an apoplectic fit, and his servant being alarmed by his lengthened stay, entered the bath-room, and found, alas! that life was extinct. The elegant taste, catholic spirit, unwearied diligence, and we trust we may add unaffected piety of Dr. Heber, have endeared his name to thousands, and we confess, that if any thing could reconcile

us to episcopal jurisdiction, it would be its gentle and effective exercise by the hands of such a man as the second Bishop of Calcutta.

Died, at Colchester, on Thursday, Aug. 17, in the 46th year of his age, the Rev. JOHN JENNINGS, for thirty-eight years pastor of the ancient Congregational Church at Thaxted, Essex. This beloved and venerable man left his own home to attend the annual meeting of the Essex Auxiliary Missionary Society, held at Maldon. After enjoying that interesting service, he visited Harwich, where he was taken ill, and advised immediately to return home. He reached the house of a beloved relative at Colchester, where he rapidly grew worse, and expired. His remains were conveyed to Thaxted, and interred in the burial-ground of the meeting-house there. The Rev. J. Morrison, of Stebbing, delivered the oration at the grave; and the Rev. W. Chaplin, of Bishop Stortford, preached the funeral discourse.—We hope to present our readers with a more extended notice of this highly-respected minister.

NOTICE.

The Third Anniversary Meeting of the Associate Fund, a Society for assisting and encouraging Protestant Dissenting Congregations in the Support of their Ministers, will be held at the Rev. S. Curwen's Meeting, in Barbican, on Tuesday evening, the 31st Oct. 1826; previous to which a sermon will be preached in support of its funds, by the Rev. Joseph Fletcher, A. M. of Stepney. The service to commence at half-past six in the evening precisely.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the past month from the Rev. Dr. W. Harris—Dr. J. P. Smith—the Rev. Messrs. Joseph Turnbull—Richard Winter Hamilton—Thomas James—W. Orme—Robert Ashton—Theophilus Davies—George Moase—Joseph Fletcher—Algernon Wells—Edward Webb—John A. Coombs—William Wright—R. H. Shepherd—D. T. Carnson—Whitridge—J. S. Hine. Also from Messrs. J. B. Williams—J. Storer—J. Woodford, Jun.—Unas Seguntiorum—J. A.—An Inquirer—M. N. H.

List of Independent or Congregational Churches.—The suggestion of J. G. on this subject in our No. Number, p. 471, has excited considerable attention; and we have received several communications, urging upon us its immediate adoption. It is impossible that we should pledge ourselves to accomplish this task, irrespective of the assistance of many correspondents, which is indispensable to its completion. We have therefore to beg those of our respected readers who wish to see in our Supplement Number a complete List of Congregational Churches and Pastors, and who may possess sufficient local information to accomplish the task, to furnish us, before the 30th of the present month, with a list of the Churches in their respective counties, observing the following arrangement. 1. The name of the town or village where the Church meets. 2. The name of the Pastor or Minister. 3. If the Church be destitute, state whether occasioned by removal or death. 4. Where County Associations exist, affix the letter A. to the names of those who are members of the same. 5. Furnish the name and address of the Secretary of the Association, with the time of its meeting. And, 6. Mark those cases, if any, in which the officiating minister is not the Pastor.—This task is now in the hands of our friends, who, we trust, will promptly send us the required information either by a private conveyance or *post paid*, as the aggregate expense of such a correspondence would be very considerable.

R. H. S. begs the Inquire whether any Portrait of the Rev. Francis Spilbury, for thirty years the Pastor of the Dissenting Congregation at Kidderminster, is in existence, and where it may be found? We know of no memoir of that respectable man; but R. H. S. will find a short notice of him in Wilson's Dissenting Churches, vol. II. pp. 55, 56.

J. W. having observed that Congregational Churches have been sometimes troubled by the assumption of unscriptural authority on the part of their deacons, begs to inquire if there exist any scriptural or other reason why the election to that office should not be annual, which he conceives would give a troubled church the opportunity of electing a more agreeable officer.

An Inquirer must forgive us for not inserting his Questions respecting the proceedings of the Society to which he refers. We have, during the present year, had many of our pages occupied by one controversy respecting the affairs of a public Society, and we are resolved not hastily to be involved in a second.

ould be
by the
Bishop

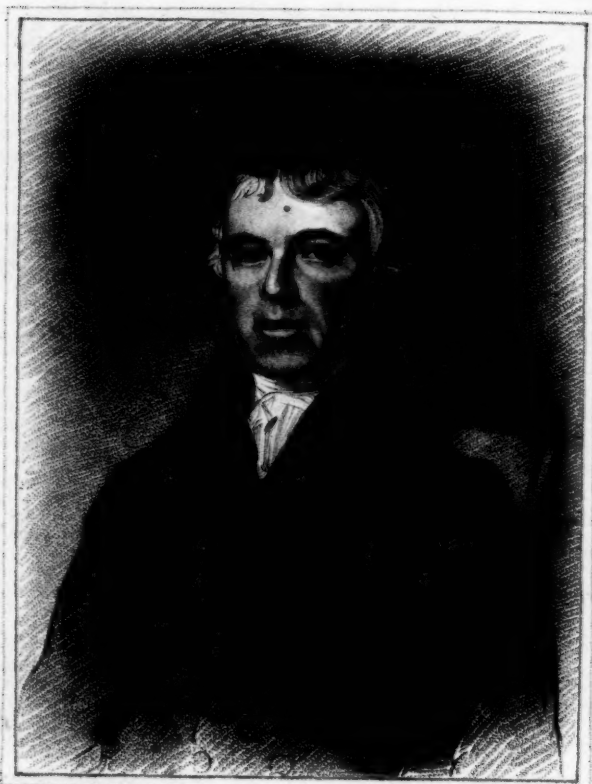
ursday,
s age,
thirty-
ongre-
This
s own
of the
held
terest-
ere he
ely to
use of
ere he
His
l, and
meet-
rison,
it the
l, of
neral
read-
this

f the
sting
nting
Mini-
ven's
ning,
ch a
f its
. M.
e at
.

W.
nter
orge
s—

um

la^t
ona,
olish
ion.
aber
tion
e in
age
take
the
sing
tuly
e of
the
ed T
un's
ion.
or
ive
to
ry



Drawn by F. Wiggins.

Engraved by W. R. Wade.

REV. JOS. SLATTERIE,
Chatham.

Published Nov. 21st 1826 for the Congre^l Mag by B. J. Holdsworth, 18, St. Pauls Ch. Y^e